

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

JAN. 6 FOREIGN MISSION SEASON FEB. 4

CELEBRATE
CO-OPERATE
CONTRIBUTE

} Secretaries Drach
and Thomas
Treasurer Weitzel

A LOOK AHEAD

by

The Presidents of Our Synods
The Lutheran's News Writers

World Missions and other Books Reviewed

NEWS LETTERS

P. N. Wohlsen, M. L. Canup
Lloyd M. Keller, A. W. Gruhn

Pocono Pickings, Detroit
Observations, Baltimore
Comments, Iowa News

Deaconess and other Celebrations

EPIPHANY PRAYER

O GOD, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far-off and to them that are nigh: Grant that all men everywhere may seek after Thee and find Thee; bring the nations into Thy fold, and pour out Thy Spirit upon all flesh, and hasten Thy Kingdom; through the Same, Thy Son, Jesus Christ, our Lord. Amen.



MARY J. DREXEL MOTHERHOUSE AT HALF CENTURY MARK

Sisters, Trustees, Pastors and Host of Friends Mark Occasion

By Dr. Wm. A. Wade, Executive Secretary, Board of Deaconess Work

THE FIFTIETH Anniversary of the Dedication of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses was observed most fittingly Sunday afternoon, December 4, 1938, in the Church of the Holy Communion, Philadelphia, Pa. The service was in charge of the pastor, J. Henry Harms, D.D., with Ralph P. Lewars, Mus.D., at the organ.

The anniversary sermon was preached by F. H. Knubel, D.D., LL.D., S.T.D., president of the United Lutheran Church in America. The text was Leviticus 25: 10—"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; . . . A jubilee shall that fiftieth year be unto you." Dr. Knubel also brought official greetings from the Baltimore Convention of the United Lutheran Church.

Greetings were presented by H. D. Hoover, Ph.D., D.D., S.T.D., Litt.D., president of the Board of Deaconess Work of the United Lutheran Church in America, and by E. P. Pfatteicher, Ph.D., D.D., LL.D., president of the Ministerium of Pennsylvania. The service was largely attended, showing a real interest on the part of the people of Philadelphia in the cause of the diaconate.

Fiftieth Anniversary Dinner

A Fiftieth Anniversary Dinner was given Tuesday evening, December 6, at Strawbridge and Clothier's Restaurant. A large representation of our Lutheran people in and about Philadelphia, as well as from

Mr. W. P. M. Braun, president of the Board of the Drexel Home, after a short address of welcome, presented the toastmaster, Dr. Henry G. Deininger, vice-president of the Board and principal of the Shaw Junior High School, Philadelphia. The prayer of thanksgiving was offered by William H. Herrmann, D.D. The Rev. Paul C. Empie, superintendent of the Lutheran Orphanage at Germantown, Philadelphia, led the singing of a number of hymns throughout the program.

The well-chosen toastmaster in the beginning of the program announced that he had decided not to use the whistle, bell or big stick, as a reminder when the time was up for the addresses, but that by special arrangement, the floor would open up and the speaker would suddenly disappear, in case he exceeded his allotted time. The speeches were well timed, and there were no sudden disappearances.

Friends and Benefactors

Announcement was made of an anniversary gift to the Philadelphia Motherhouse by Mr. and Mrs. W. P. M. Braun, in the form of a check for \$10,000. This announcement was received with genuine applause. Mr. Braun was elected in 1901 to fill the vacancy on the Board caused by the death of Mr. John D. Lankenau, and he has been president of the Board since 1917. Mrs. Braun, during her long service in the interest of Deaconess Work, has done much to bring the work to the attention of the Women's Missionary Society and furnish information among the people of the Church.

Guest Speakers and Distinguished Visitors

While the speakers' table was quite long, promptness at the microphone and variety in the thought and presentation prevented monotony. The following persons were either called upon for short addresses or were presented to the gathering: Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania; Mr. A. G. Rosengarten, president, Board of Lankenau Hospital since 1930; Mr. Horace E. Smith, president emeritus; Dr. Luther A. Harr, member of the Board, professor at the University of Pennsylvania and treasurer of the City of Philadelphia.

Sisters Sophia Jepson, Directing Sister Emeritus, and Martha Hansen, Directing Sister, Baltimore Motherhouse; Sisters Matilda Gravdahl and Margit Hansen, of the Brooklyn Motherhouse, and S. O. Sigmon, D.D., member of the Brooklyn Motherhouse Board, were presented; Dr. James A. Babbitt, member of Medical Staff, Lankenau Hospital, and chairman, Medical Board, Children's Hospital for many years; William A. Wade, D.D., executive secretary, Board of Deaconess Work, United Lutheran Church in America, and pastor of the Baltimore Motherhouse; Mrs. William R. Hutchinson, president, "Friends of Children"; Miss May Graebing, president, Lankenau School Association (who at the close of her talk presented Sister Anna Ebert with \$100; for the cause); Sister Anna Hundt, president, Philadelphia Deaconess Association, which was organized last year and now has more than 500 members; Paul M. Kinports, D.D., executive secretary, Luther League of America; Gustav H. Bechtold, D.D., executive secretary, Inner Mission Board, Ministerium of Pennsylvania, and vice-president, Board of Social Missions, United Lutheran Church; Mrs. Oscar C. Schmidt, vice-president, Women's Missionary Society, United Lutheran Church; Sister Anna Ebert, Directing Sister, Philadelphia Motherhouse; E. F. Bachmann, D.D., pastor, Philadelphia Motherhouse since 1906; and J. J. Schindel, D.D., member of the Drexel Home Board and also of the Board of Deaconess Work, United Lutheran Church.

Miss Emilie Weiskotten, missionary to India, arrived in Philadelphia, December 6, in time to attend the Anniversary Dinner. She was presented and spoke a few words of greeting.

Many letters and messages of greeting were received from individuals and other Motherhouses.

Four Remarkable Sisters

Four Sisters, who were present for the dedicatory service of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, December 6, 1888, were requested to stand. They are Sister Magdalene von Bracht, oldest deaconess in America, 88; consecrated in 1869, one of the first seven deaconesses who came to Philadelphia in 1884; superintendent of nurses in the Lankenau Hospital, Philadelphia, for many years; served as nurse in the Franco-Prussian War in 1870-71. Sister Katharina Bossert, the first Philadelphia probationer, 83; Sister Anna Baumgarten, 79, and Sister Rosa Dittrich, 68. All of them are alert, energetic, happy and jovial. They have been for many years, and still are, noble ministering servants of the Lord.

(Continued on page 28)

Officers of

The United Lutheran Church

F. H. KNUBEL, D.D., LL.D., S.T.D., President
39 East 35th St., New York City
W. H. GREEVER, D.D., LL.D., Secretary
39 East 35th St., New York City
E. CLARENCE MILLER, LL.D., Treasurer
1508 Walnut St., Philadelphia, Pa.



IN ALL, TWO HUNDRED YEARS OF SERVING
(From left) Sisters Rosa Dittrich, Anna Baumgarten, Katharina Bossert and Magdalene von Bracht

other cities, was present for this fine social affair; 374, to be exact, partook of the bountiful repast, consisting of young turkey with chestnut filling and all that goes with such a set-out.

At Another Epiphany's Threshold

Council of Secretaries for Foreign Missions of U. L. C. A. Call
All Churches to

CELEBRATE, CO-OPERATE, CONTRIBUTE

WHY CO-OPERATE?

By M. Edwin Thomas, D.D., General Secretary

WE BESPEAK your co-operation in the proper observance of Foreign Mission Time and in sharing in the special project for the following reasons:

1. Because the Bible enjoins co-operation. Christ's parable of the Good Samaritan concludes with the injunction, "Go and do thou likewise." In Galatians the Apostle Paul writes, "Bear ye one another's burdens and so fulfill the law of Christ." In the first epistle, the beloved Apostle John writes, "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

2. Because co-operation denotes church loyalty. At the Richmond Convention of the United Lutheran Church a program for the observance of special days was adopted. Since that time the details have been revised, but the general plan has remained unchanged. The purpose is to impress church members with facts relating to the work of the various boards and agencies. Your co-operation in the observance of Foreign Mission Time will be an expression of your loyalty to your Church.

3. Because the need is great. Much has been written about the place of the hospital in mission fields. No work deserves more favorable comment than that done by our doctors and nurses in the hospitals in our India Mission. The hospital at Rentichintala, where Dr. Virgil E. Zigler is located, has the poorest equipment. For years he has labored at great disadvantage, trying to make bricks without straw. Additional wards, a home for Indian nurses, a building for an out-patient department, furnishings for these, together with better and more surgical instruments, are the most essential needs.

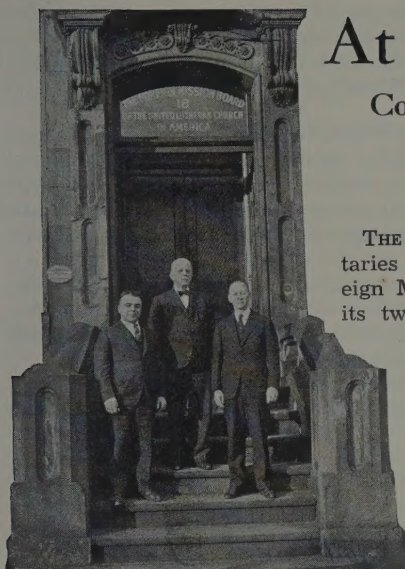
4. Because co-operation brings desired results. "United we stand," is a truth applicable not only to governments but also to the work of the Church. Tasks which are impossible for an individual are easily achieved by groups. One's efforts united with those of others of like ability bring amazing results. If you and I and all those who read this message co-operate, Dr. Zigler will have his necessary equipment, the results of which will be that many needy ones in the Palnad field will receive both physical and spiritual assistance.

5. Because the synodical Foreign Missions Committees invite your co-operation. For a number of years such committees have been functioning in our synods. In addition to contacting their respective pastors by letters, bringing to them information for the proper observance of Foreign Mission Time, they arrange itineraries for missionaries and other speakers, as requested. Be sure to co-operate with your committee in these matters.

WHY CONTRIBUTE?

By George R. Weitzel, Treasurer

BECAUSE contributing is an *evidence* of living Christianity. Christianity is a religion of giving. One can give self, service or substance. We have our opportunity to give self and service in our local congregations and local communities.



TREASURER WEITZEL, AND SECRETARIES DRACH AND THOMAS ON STEPS OF HEAD-QUARTERS OF THE BOARD OF FOREIGN MISSIONS IN BALTIMORE, MD.

THE COUNCIL of Secretaries of the Board of Foreign Missions, consisting of its two general secretaries and treasurer, wish to present to the United Lutheran Church in America through its official organ, THE LUTHERAN, a brief symposium to help all pastors and congregations and all superintendents and Sunday schools to

make the most of the opportunity offered by the Church to observe the month of January, which is the Epiphany season, as Foreign Mission Time. Each of us in the office of the Board at 18 East Mount Vernon Place, Baltimore, Md., has agreed to write a short article for this purpose.

WHY CELEBRATE?

By George Drach, D.D., General Secretary

1. BECAUSE the Epiphany season is Foreign Mission Time. During the Epiphany season the whole Church throughout all the world contemplates the glorious manifestation of Jesus Christ, Son of God and Son of man, to all nations and peoples on earth. The glowing central thought of the Epiphany lessons, prayers and hymns is the coming of the kingdom, power and glory of God in Christ Jesus to all men everywhere, which is the dominant theme of Foreign Missions.

2. Because the observance of Foreign Mission Time in the Church has real spiritual and religious educational value for all pastors and congregations, all superintendents and Sunday schools. Education in Foreign Missions is good and necessary for the cultivation of the Christian spirit of loving service to God and fellowmen in Christ and for His glory and honor "unto the uttermost parts of the earth."

3. Because the Calendar of Church Causes adopted by our United Lutheran Church calls for the observance of Foreign Mission Time during the month of January. Loyalty to our Church and its provisions for the support of its widespread causes, inevitably leads to the celebration of Foreign Mission Day in every constituent church and Sunday school.

4. Because the financial objective for our Sunday schools this year is so eminently worthy and timely. After the cancellation of our Board's debt we turned last year to an appeal for the suffering people of China, and now this year we turn to India and the long-felt need of supplying adequate buildings and equipment for the Mission General Hospital at Rentichintala. Our India Mission field needs our healing ministry.

These are the four outstanding reasons why we should celebrate Foreign Mission Time and observe Foreign Mission Day on Transfiguration Sunday, January 29, or on some other Sunday during the Epiphany season.

We can give self and service in our home Church; but we cannot all give self and service to foreign fields, because of the distance to and from the scene of operations.

We have men and women in our Church who gladly go to the foreign fields; they are the missionaries of our Church. We have native workers, trained by our missionaries; we have congregations, schools and institutions of mercy opened and developed by our missionaries. Yes, these missionaries need help, and you can give help by contributing.

Because the Board of Foreign Missions *needs* contributions. The Board, as you know, has just gone through a convalescing stage. The Board had a large deficit. When it reached a peak, a halt had to be called. For the past ten years the Board has, therefore, gone through this convalescing period and is now cured of the deficit. During this convalescent period the work suffered, not due to the treatment given, but to the dropping of receipts. So now the Board needs a tonic to restore and rehabilitate the Foreign

Mission enterprise so that it meets all opportunities.

The tonic needed is *contributions*. Such a tonic will restore the work of the Board in all its branches; it will add the spark needed to start a rejuvenation program in all the fields.

The appeal this year is for a work of mercy: The General Hospital at Rentichintala. Have you ever stopped to consider the merciful work done by your Church? You know that in the foreign fields spiritual help is given daily; but do you know physical appeals for help are also heard and answered?

In India, for instance, medical help is offered to all alike. Those with funds have no difficulty in getting treatment, but those without funds suffer. Your mission is always ready and willing to help the needy of all classes.

So contributions are necessary now for the Board of Foreign Missions to spread the message of the love of Jesus Christ in India.

OF THE LINEAGE OF DAVID

The Old Testament Lesson for the Sunday After Christmas, Isaiah 11: 1-5, Implies a Greater Than King David

By DR. T. W. KRETSCHMANN, Professor of Bible and Religion, Susquehanna University

SYRIA AND ASSYRIA were two troublesome enemies of Judah. Israel was humbled, if not destroyed (Isaiah 10: 11); and Judah was corrupted and threatened with destruction. The prophet's voice was needed in order to give assurance to the faithful. For there was a remnant of believers, just as surely as when Elijah faced the corruption of his day, when he felt that he was left alone of all the prophets of God, and the Lord opened his eyes to see that there were yet "seven thousand in Israel, all the knees which had not bowed unto Baal." But their thoughts were not to be confined to the outward temporal conditions brought on by sin and judgment. They must understand that the spiritual deliverance is far more important than the physical and temporal. It seems that Jehovah had recognized from the earliest times that there was a hopeless condition of the race of mankind *when left to itself*, and that its redemption must come from him, and through his appointed Redeemer.

Deliverance Through the Son of David

David always made a strong appeal to the people of Israel. He was their king, chosen of God, who in all the varied experiences of his checkered career led his people from victory to victory (II Sam. 8), closing his struggles with his paean of praise and thanksgiving, the "masterpiece of sacred art" (II Sam. 22; Psalm 18). Isaiah knew well that what his people needed was that same victorious spirit of David. It was a bold stroke. Think of David. For that will ultimately be the source of the deliverance of God's people.

Right leadership is essential. It is needed everywhere in church and state, in industry and agriculture. A democracy does not expect to have the leadership of a dictator. But it must have leadership. It must have men who will realize that they are in a position to render signal service to God and to their fellowmen. When Isaiah thought of the leadership which the nation of Israel needed, he could think of none better than David. Now David had long since died. But the *Son of David* is the hope of the nation and of the world, of the stock of Jesse, David's father, and the Branch that shall grow out of his roots. Therefore in Rev. 22: 16 Jesus declares, "I am the root and the offspring of David." And it was expressly declared to Mary by the angel Gabriel that the child Jesus would occupy the throne of his father David, having an everlasting kingdom. When Jesus asked

the Pharisees of his day, "What think ye of the Christ?" they had a ready answer, "The Son of David." Yes, the leadership of Israel which they so sorely needed and still need is that of the Messiah or Christ: and he is the Son of David. And this is the fulfillment of the promise made to David by Nathan the prophet when David wished to build a house to Jehovah, and the prophet said to him that Jehovah would build him a house and would set up his seed after him on an eternal throne. Thereafter Israel's Messiah was known to be of the offspring of David (II Sam. 7: 12, 13; Psalm 110: 1; Rom. 1: 3).

His Spiritual Character

The passage from the Old Testament set for the Sunday after Christmas is evidently a Messianic prophecy of Isaiah; and it declares definitely that the Messiah is the Son of David. Now what is his character? Everything will depend upon that. Isaiah plainly states that he will be a king upon the throne of David (Isaiah 9: 7). Will he be an earthly king? Will the kingdom that he will establish be of a temporal character, a rival of Syria or Assyria, or of any other earthly throne or dominion? This prophecy of Isaiah answers positively, No. It is true that such an expectation of the people in a state of dire distress would be most natural. But it is not the expectation of those who are spiritual-minded. And these two are contrary the one to the other. Even the disciples of our Lord found it difficult to rid themselves of this natural expectation of some outward demonstration when a short while before His ascension they asked Him, "Lord, dost thou at this time restore the kingdom to Israel?" The prophet ever sought to prepare his people for the great change from the earthly and material to the spiritual. Israel must learn that the kingdom in which the prophets were interested and for whose coming she was the chosen nation, is the spiritual kingdom of God. That is why the prophet describes the spirit of the Messiah king so significantly as the Holy Spirit of God, of wisdom and understanding, of counsel and might, of knowledge and of the fear of Jehovah (11: 2). Such is the Spirit which the Messiah will manifest, the evidence of whose abiding presence was visualized to John the Baptist—in the baptism of Jesus, when he saw the Spirit descend in the form of a dove and remain upon him. "For (said John) he whom God hath

sent speaketh the words of God: for he giveth not the Spirit by measure" (John 3: 34). To him there was no apportioning out of the Spirit; for in him was the very fulness of God—of the Father and of the Holy Spirit.

His Judgments

But will the Messiah come as a judge? Jesus said to the Jews that the Father had "given all judgment unto the Son." And yet again, "I came not to judge the world, but to save the world." And Jesus said to the Pharisees, "For judgment came I into this world, that they that see not may see; and that they that see may become blind" (John 9: 39).

It is a common Christian belief that there will be a great final judgment day, when Christ will appear a second time to judge the living and the dead (II Tim. 4: 1). But it is equally true that, in his first coming unto salvation, his whole life, character and teaching involved judgment. And that implies separation. Isaiah presents both sides of the judgment. It will be for the deliverance of his believing people, and in defence of the poor and helpless—so beautifully exhibited in Christ's life, going about doing good everywhere and in sympathy with all classes of suffering and sinning people. And that is why the Christian Church emphasizes all works of serving love. But Isaiah also presents the negative side of judgment, for "with the breath of his lips shall he slay the wicked."

The word of God is a sharp, two-edged sword and cuts in both directions, on behalf of the afflicted children of God and in judgment of the wicked oppressors (Rev. 19: 11-16).

His Oneness with Jehovah

The attributes of Jehovah are the characteristics of his Messiah—his loving kindness, justice and righteousness (Jer. 9: 24). Jehovah will shepherd his people; and he will send them a shepherd. He will redeem his people; and yet He will send them a Redeemer. There is evident identity which is understood by the Christian in his doctrine of the Trinity. There is only one God; and one Lord Jesus Christ Who is God manifest in the flesh: and He alone could say, "Before Abraham was born, I am." He is identified with Jehovah, the eternally self-existing divine person.

When we think of the condition of Israel in the days of Isaiah and of the evils which confronted the nation, it is plainly evident that this passage would give courage and assurance to the believers. But to others it might appear like a pretty dream of an unbalanced mind, unable to cope with the stern realities of hard times. It has ever been so. There is a contrast between the materialistic and the spiritual mind. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (I Cor. 2: 14).

FACTS ABOUT JAPAN

From Peasant Superstitions Up to Complete Atheism Among the Students

THE PEOPLE are by nature religious. It is evident in the ordinary walks of life. I frequently pass along a certain street in a busy part of Tokyo where stands the trunk of a large tree which was killed by the earthquake fire of September 1, 1923. A number of accidents had happened near this place. The interpretation was that the spirit of this dead tree was offended. A small shrine was erected, and people go there to supplicate it. A friend of mine conducted a resthouse at a place in the mountains where many people go to ski. A landslide destroyed this and other houses. The people of the neighborhood would not permit them to rebuild, for the destruction was considered as retribution from the god of the mountain who had been offended because of the people skiing down its side.

On the other hand, a recent religious inventory of the students of the five imperial universities shows that of the 30,000 students, only 2,500 adhere to any religion. This fact is not contradictory. The people are, by nature, religious, but their old religions are not able to stand the light of modern higher education. The teachings of Christ *can*, and this gives us opportunity, as well as responsibility.

Soon after Japan was opened to intercourse with Occidental nations, seeing that they had made progress while she herself dwelt in seclusion, she desired the advantages of this progress. A commission of thirty picked men was sent abroad to investigate. They came to America and went to the leading countries of Europe, and after two years, returned and reported; and on the basis of this report, the nation organized an army, a navy, a government system, and various other institutions. Considering their background, we can endorse them all as wise choices. Today, there are hundreds of men studying abroad and otherwise searching out those things which they think will be of benefit to their nation. They want the best, and are trying to find it. After Buddhism was introduced, most of the people became Buddhists because they thought it better than Shinto. We are now offering them the teachings of Christ. We know that they are best, and it will be only a matter of time until they will be convinced of it. For example, the old religions have never concerned themselves about morality. They definitely separate morality and religion. Christians are bearing constant testimony, through a higher moral life, of Christ's power to save from the evil of this present world as well as beyond this world; and it is making a tremendous appeal. They will choose the best. But a reasonable time must be allowed for them to be convinced.

Today, 99 per cent of the people are literate. 99.58 per cent of the children of primary school age are in school. When those aged people who, when young, did not have educational advantages, pass away, more than 99½ per cent of the people will be literate. Only Germany has a higher percentage. Christian workers consume none of their time and energy in teaching the people to read and write. Because of this, Japan as a mission field is unique. Since the coming of Christ, no educated and progressive people has long remained non-Christian. It is not likely that Japan will become a sole exception.

Every race has some characteristic to contribute to the perfecting of the body of Christ on earth. The Japanese are exceedingly loyal. When their loyalty is transferred to Christ, it will be a valuable contribution to the Kingdom. The lack of profane words in their vocabulary should become an example in behalf of temperate conversation. The consideration and honor shown the aged and the regard for their advice are things which we would do well to learn. Their spirit of humility, patience, kindness, politeness, and appreciation of nature and the beautiful will enrich world Christianity when these virtues are practiced for our Lord's sake.—*Japan Lutheran Bulletin*.

THE YEARS

By Mrs. Bertha Rex, Trafford, Pa.

JUST ONE more year? Oh no, if that were so
Life's ever-circling sphere would spend
Itself in endless turning,
And lose the joy that comes through striving;
The joy of an abundant living.
These blessed years come, as the year may run;
Some happy as the summer raindrops, most refreshing;
Some sad, when bitter tears the cheek caressing.
Yet year by year we count them all a blessing;
Glad or sad, we do accept each added year and say, without
a fear,
"I thank you, God," for just another year.

PRESIDENTS OF SYNODS LOOK AHEAD

Replies to THE LUTHERAN'S Query—What is the U. L. C. A.'s Greatest Objective in 1939?

CALIFORNIA—"ADDED ZEAL"

What need we as a Church to do so much as to match, and more than match, the zeal of black shirts, brown shirts, and such like? We, not they, have the one thing needful for this troubled world, but we will never convince the world of its value unless and until we demonstrate its worth. With the singleness of purpose of Paul, as followers of Christ, let our motto be, and lives suited to the motto, "This one thing I do."

H. A. ANSPACH.

CANADA—"INTENSIVE APPLICATION FOR EVANGELISM"

To revive the churches, the U. L. C. A. must unceasingly follow and carry out the program of evangelism of the Board of American Missions; and this requires intensive application of the Promotional Program of the Church.

J. H. REBLE.

CENTRAL PENNSYLVANIA—"EFFECTIVE CONTACT BETWEEN CAUSE AND CHURCH MEMBERS"

The United Lutheran Church needs no new objective. It needs an effective contact of its operating causes with every individual church member.

Delegates to the Church's conventions are enthused by the direct, concrete and personal presentation of these causes. Many church members, however, "lapse" each year because they know little about the Church's challenging program of service.

The supreme need is that the synods, pastors, lay leaders, and congregational auxiliaries be open channels for such information and inspiration; and that church boards, auxiliaries and official leaders be direct, concrete and personal in the contacts which they have with the churches.

M. R. HAMSHER.

FLORIDA—"LET THE CHURCH BE THE CHURCH"

"Let the Church be the Church" and insist upon fulfilling her commission to "preach, teach, baptize." Let all the forces of evangelism, education and serving love have as their true objective the salvation of lost souls and the edifying of the saints.

W. E. PUGH.

GEORGIA-ALABAMA—"RAISE THE APPORTIONMENT IN FULL"

Support of the causes represented by the "budget dollar"—missions, education, ministerial pensions and relief, etc.—is "the most needed" application that can be made of the Church's material resources—so the Church concludes. But first the funds must be provided. Accordingly, the call of the Church comes to us as synods, as congregations, and as individual members of congregations to raise the budget dollar—apportionment—in full. It is our "most needed" case materially. The Lord calls us through the Gospel to provide the need.

H. J. BLACK.

INDIANA—"A BETTER TRAINED MINISTRY"

The United Lutheran Church in America has no greater need than that of co-ordinating, unifying and concentrating her resources upon a more adequate training of her ministers. The Church cannot rise higher than her clerical leadership.

In spite of other claims, the chief business of the ministry is to preach the Gospel. That makes the need imperative for preaching a great Gospel more effectively by a better trained ministry.

H. E. TURNER.

KENTUCKY-TENNESSEE—"THE BUSINESS OF CHANGING LIVES"

With an awareness of the potential strength of our constituency, and also an awareness of such limited returns coming from our people, so that in the average congregation both the work and the worship program find only about one-third of our members active, how can we arouse this two-thirds, a vast resource power in our Church, which if reached could do so much more for Christ?

How can we challenge our members with this Christian job of changing lives? This is a needy call for 1939.

DAVID M. FUNK.

MARYLAND—"A GROWING LOYALTY TO THE CHURCH'S REGULAR ACTIVITIES"

A synod that does not fail when special calls sound, nevertheless feels that the "objective of outstanding importance" for 1939 is a growing loyalty to the Church's regular activities.

The "distinctive feature" of the Maryland Synod organization is the exaltation of local responsibility, local initiative and congregational authority. Here we shall again lay the challenge for 1939. Her comparative record—in support of the temple, parish education, evangelism, and benevolences—deepens the resolve.

CARL C. RASMUSSEN.

MICHIGAN—"DEEPEN LIVES, THROUGH WORSHIP"

We must deepen our own spiritual lives through regular individual, family and congregational worship. We must evangelize America by personal efforts in our own community and by assisting the work of Home Missions everywhere. We must gather the whitened grain in the harvest fields of foreign lands. We must advance the cause of Christian education and help the needy. What would happen if our million members lost themselves in worship and serving love of their Lord?

CALVIN F. STICKLES.

MIDWEST—"MORE LIBERAL APPLICATION OF PENSION REQUIREMENTS"

One-fourth of our pastors have reached the critical age where they can no longer meet present congregational demands. They served faithfully in their day; but, due to the linguistic transition, their placement is difficult. We appeal to the Church to find some solution whereby these men may serve in their small congregations without starvation wages. We note with approbation, as one possible solution, that some U. L. C. A. leaders are advocating more liberal applications of the pension requirements regarding part-time employment of pastors.

F. W. NOLTE.

NEBRASKA—"INCREASE SPIRITUAL LIFE"

Someone has said "the only Bible most men read is the Bible as it is expressed by the lives of men." There is more truth in this statement than many of us realize. Christianity must be lived. That is the only way we may let our light shine. No greater objective can be emphasized by our U. L. C. A. in its Promotional Plan for 1939 than to increase the spiritual life of our members. A good beginning has been made. It needs to be continued.

J. C. HERSHEY.

NORTH CAROLINA—"BETTER SUPPORT OF MISSIONARY PROGRAM"

With the carefully thought-out program of the United Lutheran Church set before us as we have it today, it would be difficult to single out any one phase of her work for spe-

cial emphasis during the coming year. However, when we think of the mass of non-churched people in our country, and of the millions in other lands, some of us feel that a more determined effort should be made to save such lost souls, through a more liberal support of the missionary programs of the Church. Such a program might mean the saving of the Church herself, as well as millions of human souls.

J. L. MORGAN.

NORTHWEST—"EACH MUST DO HIS PART"

When the United Lutheran Church in America comes to the realization in every confirmed member, in every synod, in every board and agency, and in every office, that each is a vital part of a living organism of which Christ is the Head and that He depends upon each to do its part by the grace and power He gives it: then the world will see it as God's holy institution, established to save the world.

R. H. GERBERDING.

NOVA SCOTIA—"BETTER LAY LEADERSHIP"

1939! The Road Ahead! New Opportunities! New Possibilities! Whither shall we of the United Lutheran Church in America turn to give the best accounting of our stewardship during the next twelve months?

Speaking for our section of the Church, the greatest need is more and better qualified lay leadership. I look forward with hearty approval and keen anticipation to the Church Council Institutes to be held throughout the Church this year. A step in the right direction.

C. H. WHITTEKER.

OHIO—"UNITED ACTION ESSENTIAL"

If there is any one imperial imperative that comes to all synods of the U. L. C. A. for the year ahead, it is: to bring to a successful conclusion during 1939 the Anniversary Appeal with all its finely-planned implications. According to the Board of American Missions, fields white unto harvest are beckoning in the homeland. While this is doubtless true also of other lands, yet, because it is an unfinished job, that is our clear, definite call to united action.

JOSEPH SITTLER.

PACIFIC—"TAKE STOCK OF SPECIAL TALENTS"

Recognizing that some of the "resources" of the United Lutheran Church are other than financial, stock should be taken more carefully of the "special talents" of capable men, and their employment at maximum service be better managed for the whole Church.

The West, needing mission funds, to be sure, needs as much the inspirational man to cheer men here with heavy burdens. "Big men" might be given Sabbatical leave of absence from their big jobs to set the pace for bigger things elsewhere.

FRANK S. BEISTEL.

MINISTERIUM OF PENNSYLVANIA—"STRENGTHEN TIES BETWEEN PASTORS AND LAYMEN"

The United Lutheran Church can serve best in this era of confusion by strengthening the various bridges which unite its pastors and its laymen. One in an executive position is made to realize the setting of certain danger signals. Our pastors need a little more sympathy, our laymen a little more localized understanding.

E. P. PFATTEICHER.

PITTSBURGH—"ONE HUNDRED PER CENT APPORTIONMENT"

With our aged pastors cut off from social security benefits and receiving a most meager pension from the Church, and our liberal arts colleges (whence our pastors largely come) facing a death struggle under the ever-enlarging programs of the states for their tax-supported schools, the resources of the U. L. C. A. could not in 1939 be better

applied than to our Board of Education and our Pension Board. One hundred per cent on the apportionment will help wonderfully—and will care for other needs as well.

HENRY H. BAGGER.

ROCKY MOUNTAIN—"SYMPATHY AND VIGOR TOWARD MISSIONS"

This synod, a thread over a thousand miles long, needs breadth. Intensified missionary operations alone can broaden it. Every one of our existing congregations has been the product of missionary enterprise.

A more sympathetic treatment of our missions already established, to keep them from folding up, and more vigor in discovering and developing new work are our most pressing needs even if the turn-over is not so immediate.

R. B. WOLF.

SLOVAK-ZION—"A SLOVAK MISSIONARY IN ARGENTINE"

There are hundreds of Slovak immigrants in Argentine. Men who know the field tell us there is need for a Slovak missionary. If there is need, one man should be sent. One of the objectives of the Slovak Zion Synod for the year 1939 should be to send a Slovak missionary to Argentine. To do this is our duty and privilege. For this we should pray and work. God will bless our undertaking. Matthew 28: 19.

J. IGOR BELLA.

TEXAS—"WE NEED CONVICTIONS"

Unless we have definite convictions, we are likely to give way to popular conceptions of the Church and of God. A very clear conviction concerning the personality of God and His reality in human life can give us the strength we need. An uncompromising conviction concerning the Bible as the Word of God and concerning the Atonement can give us the steadfastness which a host of people are seeking but are not able to find in the restless confusion outside of the Church.

FRED W. KERN.

WEST VIRGINIA—"APPLICATION OF THE GOSPEL TO MEN'S HEARTS"

The Church is challenged! She must meet this challenge of present-day events by a more militant presentation of the cure for the festering moral and social sores in the Gospel of redemptive forgiveness through Jesus Christ. This Gospel must be brought to the minds and hearts of men in increasingly understandable terms and everyday application by an ever more consecrated and learned ministry. Lay folks must be transformed into believing, being, obeying, giving, growing and serving Christians.

C. A. PORTZ.

STARRY SKIES

By Prof. John D. M. Brown, Muhlenberg College

It was the season of the early spring
In far Judaea centuries ago,
When shepherds to the hills were wont to go
With all their flocks beneath the stars that swing
In shining pathways, now as then, and bring
The silent hours of night, serene and slow,
Until the morning star with silver glow
Announces pearly dawn's awakening.
Below those starry skies o'er Bethlehem,
Within a rock-hewn stable, dark and mean,
Was born an infant King Whose diadem
Was light celestial and love unseen.
Behold, again upon this Holy Night,
The skies are glorious with starry light.

THE MAIN OBJECTIVES

Lutheran News Men State Briefly the Key Activities Required by U. L. C. A. Believers to Advance the Kingdom

"WHY NOT EVANGELISM?"

Promotion has been the word during the past biennium in our U. L. C. A. It has provided the mechanics for increased efficiency in administration. Why not *Evangelism* as the emphasis during the next biennium to keep "the spirit within the wheels"? Let congregational evangelism be the keynote of Councilmen's Institutes.

LLOYD M. KELLER,
Baltimore, Md.

"PAVING THE WAY FOR A UNITED CHRISTENDOM"

Crowning the Twentieth Anniversary Appeal, especially in Congregational and Every Member Evangelism: Cultivate and broadcast the spirit of Lutheran unity and co-operation with or without organic union; among all Lutherans that "sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession": Paving the way for a United Christendom.

JOHN A. M. ZIEGLER,
"California Sunbeams."

"SANE AND THOROUGHLY ORGANIZED EVANGELISM"

The projection of our energies along the lines of a sane and thoroughly organized evangelistic campaign is not alone the greatest objective that the United Lutheran Church could undertake, but it is the course that will bring the earliest and richest returns.

WILLIAM E. CROUSER, California,
"Golden Gate Gleanings."

"DOCTRINE AND POLITY"

Two objectives, in our humble opinion, of the U. L. C. A. during the coming year should be: First, a faithful and unprejudiced and comparative re-study of the Book of Concord as the Lutheran Church's accepted interpretation of the Holy Scriptures, with a view to enter into closer relationship with other American Lutheran bodies; secondly, the establishment of the Episcopacy as a means of control and greater efficiency. Acceptable progress along these lines would be a means toward an end.

W. H. KNAUFF, Canada.

"PARISH EDUCATION AND WITNESS-BEARING"

Parish Education and witness-bearing, which is another name for evangelism, should be greatly emphasized by the United Lutheran Church in 1939. Both of these will serve as solid bases for the exercise of honest stewardship, which in turn will make possible the payment of all apportionments. And that is an objective worthy of complete accomplishment.

W. E. PUGH,
"Flashes from Florida."

"CONSUMMATE OBJECTIVES OF APPEAL"

During 1939 let our Church consummate the splendid and comprehensive objectives of the 1938 Anniversary Appeal, namely, revive inactive members, seek out the unchurched and pay the financial pledges of the Appeal. Add to this a concerted effort to reduce all local debts which hang as millstones about the necks of many congregations.

G. H. C. PARK,
Georgia-Alabama News.

"A DEFINITE FOLLOW-UP OF THE ANNIVERSARY APPEAL"

The greatest objective that our Church can undertake for 1939 is, A definite Follow-up Plan of the Anniversary Appeal; that every Board and Agency of the Church impress

upon pastors and congregations whole-hearted support of the Calendar of Causes; encouraging Personal Evangelism as a basis for its achievement.

EDWIN J. JOHNSON,
"Voice of Central Illinois."

"LUTHERAN UNITY AND MEETING THE APPORTIONMENT"

Why not two great objectives? 1. The permanent unity of the Lutheran Church in this country. 2. Knowing that the realization of such objective is remote, why not devote all energies to the apportionment. Let the church say so and mean what it says.

J. A. LEAS, Chicago, Ill.

"REDUCE—CONSOLIDATE"

During the year 1939 our great United Lutheran Church ought to take drastic measures to reduce the "per capita" for each communing member. This could be done, in part, by reducing the members of each Board and by the consolidating of our thirteen seminaries into not more than five.

With the hope that you can use this to help carry out your plan I humbly send it on its way.

WALTER E. KOEFF,
Northern Illinois.

"STRESS NEEDFUL CAUSES IN BENEVOLENT PLAN"

A general reconsideration of the entire benevolent set-up of the United Lutheran Church, with the emphasis placed on the needful causes rather than on comparative percentages, seems to many to be the greatest objective which our beloved Church could strive for in the year 1939. A really simple, workable pension plan also needs to be devised, nor does this seem beyond the realm of possibility. Let us see these ends attained.

PAUL T. HERSCH,
Southern Conference, Illinois.

"A PROPERLY BALANCED MINISTRY"

Each year more ministers, young and old, from all denominations, come to the larger churches to learn their technique.

What the pastors of the larger churches are doing, every pastor can also do in like proportion to opportunities. Our seminaries are doing excellent work in fundamentals. Where men fail, and years of labor are lost, is in making the proper adjustments. Many men are lost and never arrive when it comes to meeting the ever-increasing demands of a changing world. A minister is expected to be a financial wizard, a shepherd of souls, an efficient businessman, preacher, and ever to gather in hundreds of unchurched. If he fails in any of them, his ministry is often marred.

Why not select presidents of synods, or assistants at large, actually to go into a congregation and stay with a man until proved methods are adopted? This will do much for a properly balanced ministry.

FREDERICK J. WEERTZ,
Des Moines, Iowa.

"POINTING OUR DAY TO CHRIST"

We suggest, besides the "formal" objectives for 1939, such as reaching the apportionment goals, that the United Lutheran Church should awake to the immediate need for energetic every-member-of-the-family evangelism as the basis of spiritual achievement. The world's need is our precious opportunity, in terms of aggressively, prayerfully, planfully pointing our day to Christ, the Prince of Peace.

ERNEST TONSONG, Kansas,
"Sunflower Seeds."

"SYMPATHETIC WITH MISSIONS AND MEET BENEVOLENCE"

A two-fold progress is in evidence in the Michigan Synod for 1939. Redeemer Mission, Lansing, is anticipating the erection of a new building to take the place of its antiquated house of worship. Another achievement anticipated is the establishment of a Summer School for Church Workers under the auspices of the synod. A suitable location is proving a real problem, but co-operation with the American Lutheran Conference in establishing the school at the Pleasant Hill Bible Camp, near Gowen, Mich., is being urged. Last, but not least, Michigan is aspiring to be one of the first synods to be successful in the payment of its Apportioned Benevolence in full for 1939.

AKSEL C. LARSEN, Michigan,
"Wolverine Wanderings."

"CHRIST IN OUR PULPITS"

Bringing a consciousness of God to the peoples of the world is the one challenge thrown down to Christendom in 1939. A godless philosophy has robbed supine preachers and semi-church members of the doctrine of sin and salvation, upon which all world betterments depend. Again to put God and His Christ in our pulpits should be the year's main objective.

M. L. CANUP, Detroit, Mich.

"TO MAKE THE WORLD AWARE"

Our Church's great objectives? (1) To make the world aware that her voice carries authority. (2) To proclaim redemption and practice brotherhood. (3) To remember the numerical strength of her city churches depends increasingly upon the spiritual strength of her rural fields, many now in the process of disintegration.

MARTIN SCHROEDER,
"Midwest Miscellanies."

"SUBSTANTIATE FAITH BY WORKS"

The greatest objective which the U. L. C. A. should undertake to realize during 1939 is to have all confirmed members also regularly communing and contributing in every congregation. Nothing so effectively denies Christ, His Gospel and His Church as the failure of professing Christians to substantiate, in daily life, their faith by their works.

W. C. J. WEEDT, Chairman,
New York Synod.

"THE CHURCH MUST ANSWER CHRIST'S CHALLENGE"

The Church as she looks out upon the new year, must gird herself afresh with her eternal and only message. She must face her Lord's challenge, "He that would save his life shall lose it and he that would lose his life for my sake shall find it." The needs of the times and the times themselves demand a stiffening in her work—a scraping off of the barnacles—and a life on such a plane of thought and action that when men see the wonders of God's grace they will ask as they did in apostolic days, "Whence hath this man these things?"

SAMUEL TREXLER,
"The New York Observer."

"MISSIONS AND GIVING"

For 1939 may not our Church strive to realize more effectively the importance of the drive of our Board of American Missions? Let us not be content to rest "on our oars." There is a crying need for missions. May we not continue to sound out our people on the privilege of giving to missions?

JOHN E. SJAUKEN,
New York City.

"EVANGELISM AND OPERATIVE PUBLICITY PLAN"

Northern New Jersey is an area where the Lutheran Church is not predominant, even though Lutherans form a large part of the population. It is an area of cities and

suburbs where propaganda and publicity are particularly effective. A program of evangelism, especially among the unchurched, and an increasingly operative publicity plan emphasizing the policies, position and prominence of the U. L. C. A. would be the most helpful objectives, as far as this area is concerned, for 1939.

ALBERT P. STAUDERMAN,
"North Jersey News."

"ADULT EDUCATION"

It's in the field of adult education. Promotional literature is good. I'm for it and more of it, but I feel the need of far more literature in pamphlet form, very reasonably priced, designed as brief study courses for adults and older youth which will deal with the Church and its message for the life of the neighborhood, the community and the world.

FREDERICK EDWARD REISSIG,
"Rochester, the Kodak City."

"VISITATION EVANGELISM"

With the prevalence of godlessness, indifference and carelessness in the world, a program of evangelism needs to be stressed. The Church needs to mobilize her forces: Christian men and women who will in the name of the Christ go out and reclaim souls and win others to Christ; a real program of visitation evangelism.

L. C. BUMGARDNER,
North Carolina.

"MAKE THE COMMON SERVICE COMMON"

It is understood that the greatest objective for 1939 as well as for all time is the preaching of the gospel to all nations. But as a minor objective to facilitate this greater objective, let us work to make the "Common Service" really common to our churches. In our travels we have noticed a great variety of renditions of this beautiful and great service. Let us unite our United Lutheran Church in a service common to all, so that our members will feel at home when they visit our other churches and strangers will know what to expect in worship.

GARRETT F. GENSZLER,
"Northwest Synod Notes."

"REALIZE IMPORTANCE OF CHRISTIAN EDUCATION AND CATECHIZATION"

During 1939, I should like to see the United Lutheran Church in America, through its pastors and leaders, strive to have parents realize more fully the importance of Christian education and catechization. Pastors often meet more indifference and opposition on the part of the parents than from the children themselves in this matter of religious education, and strong efforts should be put forward to remove that obstacle to an intelligent membership in the Church.

DOUGLAS A. CONRAD,
Nova Scotia.

"THOROUGH PREPARATION OF KEY MEN"

A more thorough preparation of men who are to hold key educational posts in our Church institutions must begin in the U. L. C. A. in 1939. Particularly am I thinking of the theological leadership which must be raised from the ranks of the ministry among those who have been encouraged to become thoroughly trained in a branch of theology, following special research in that field.

HERMAN L. GILBERT,
Publicity Director, Synod of Ohio.

"UNIFYING THE AUXILIARIES"

A fine objective for our Church in 1939 would be unifying the auxiliaries so as to provide the whole program of the whole Church for children, young people, men, and women. Fill the gaps in each division, eliminate overlapping, and give us one paper for the whole Church.

CARL DRISCOLL,
R-C-A- Broadcast, Ohio.

"DEEPEN THE SPIRITUAL LIFE OF THE CHURCH"

A worth-while *objective* for the United Lutheran Church would be to put forth every effort to deepen the spiritual life of the whole Church. Placing the emphasis on Evangelism and the winning of souls rather than on *men* and *money* is bound to bring the desired results. When the soul is brought into right relation to God the material worries will vanish.

F. E. STROBEL,
"Toledo Blades."

"CLOSER RELATIONSHIP AND BETTER ORGANIZATION"

If somehow we can realize that closer relationship with the American Lutheran Church and strengthen our friendship with the Synodical Conference; if we can pull up our Parish Education, our College and Seminary Training by means of fewer institutions and better equipment; secure an effective general organization of our men which would click like the Women's Missionary Society, things would go better with us. May 1939 bring these!

L. W. SIFFERD, Tuscarawas County, Ohio.

"WINNING MEN FOR CHRIST"

The greatest objective of the Church should ever be the winning of men for Christ and His Church. On the West Coast from 75 per cent to 85 per cent of the population in the various states is unchurched. May God give us grace to do our part to make America a God-fearing nation.

PAUL L. KUNZMAN,
Pacific Synod.

"WITNESSING FOR CHRIST"

Christ has only one objective for His Church, namely, to endeavor to withstand the "gates of hell." To this end world conditions call for a vigorous crusade of Evangelism—witnessing for Christ in thought, word, and deed. I suggest this as the greatest "objective" for the United Lutheran Church for 1939.

ANSON W. LINDENMUTH, Allentown, Pa.,
"Queen City Gleanings."

"A FINER APPRECIATION OF THE CHURCH"

The United Lutheran Church in America looks forward to the year 1939 with assurance, because of the adoption of "The Promotional Program." The feature of this program, through which church councils of various congregations will get together for instruction and inspiration is certain to be effective for the development of a finer appreciation of the Church, and will aid materially in the development of unity and united effort for the cause of Lutheranism.

P. N. WOHLSEN,
"Pocono Pickings."

"DEEPEN THE SPIRITUAL LIFE"

The Church in this area, convinced by experience, believes that the chief objective of the United Lutheran Church in 1939 should revolve around the effort to deepen the spiritual life of her people. The intensive application of the program of Evangelism affords this opportunity. Uniformity within her ranks will eventually provide the leaven that will guarantee her preservation for the ages yet unborn.

M. LEROY WUCHTER,
Reading Conference, Pennsylvania.

"MORE INFORMATION NEEDED"

The 10,000 Altoona Lutherans need more information about Church projects. A United Church should hasten the publication of one general weekly magazine, with all the news and programs for men, women, and youth. One magazine is easier to sell than five. God consciousness, prayer, and regular worship will enhance faith in Christ and further evangelization.

PAUL LEVI FOULK,
Altoona Notes.

"FAITH IN THE GOSPEL, THE CHURCH, THE HOME"

We must be convinced that it is not the Church in its official capacity which can meet the forces threatening our life today, but rather the individual congregations standing together with faith in the sufficiency of the Gospel, the meaning of church membership, and the significance of the Christian home.

STANLEY BILLHEIMER,
East Pennsylvania Conference.

"TEACHINGS OF JESUS APPLIED TO EVERYDAY LIFE"

In looking forward through 1939, I feel the U. L. C. A. should continue the educational work so ably begun. While not advocating the supremacy of the social Gospel, I believe the U. L. C. A. should endeavor to guide her ministers in a more practical application of the teachings of Jesus to the problems of everyday life.

ERNEST BOTTIGER,
Susquehanna Conference.

"RETREATS FOR COMMUNION WITH CHRIST"

Arranging for numerically small, but many, retreats in isolated spots where those who are to reveal living truth to dying men, may spend three or four consecutive days in absolutely undisturbed communion with Christ. There in fellowship to be reborn of the Spirit—charged with power to be more effective under-shepherds.

ALFRED O. FRANK,
West Pennsylvania Conference.

"A TRUE UNDERSTANDING OF CHRIST'S GOSPEL"

The promise of 1939 lies in the confessional honesty of the United Lutheran Church. Objectivity, not activity, is the proper goal, the object to be a clear-cut pursuit of the distinctively Lutheran conception of Bible interpretation, thereby bringing to the world the true understanding of Christ's saving Gospel. Our future lies in the old position, "Here I stand! I cannot do otherwise."

L. W. RUPP, Pittsburgh.

"DEEPEN THE PASSION FOR SOULS"

The greatest objective the United Lutheran Church in America should undertake to realize in 1939 is to stir up in the hearts of pastors and people a deeper desire to win souls for Christ. A genuine Christlike, Christ-inspired passion for souls is needed throughout the Church. Some pastors and people have this, many do not. The whole Church should be awakened to its possibilities and responsibilities now.

WYNNE C. BOLIEK, South Carolina.

"STOP TAKING THE CHURCH FOR GRANTED"

A great forward movement in the Home Mission enterprise; the enlistment of our people in a great soul-winning campaign; deepening the concern of pastors and people so that they stop taking the Church for granted. To evangelize America and to evangelize the Church, that the great things precious to us may remain.

W. C. DAVIS, Charleston, S. C.,
"Palmettos."

"CHRIST-MINDED CHURCH COUNCILMEN"

I firmly believe that every congregation, pastor, and church councilman in the United Lutheran Church in America should do all in their power to promote the "Councilmen's Institutes" during 1939.

We need this development in our church vestries. Christ-minded vestrymen will lead to greater vestries for the kingdom. Do you know that fully paid apportionments have resulted from "Kingdom-minded" councilmen?

JAMES F. VORKOPER,
"Texas Tidings."

"BUILDING THE SPIRIT OF JESUS INTO HEARTS OF THE PEOPLE"

The greatest objective is not union with some other Lutheran body—important as some believe that to be. The

greatest objective is the building of the spirit of Jesus into the hearts and minds of all groups in America. Against the forces of secularism which sweep about us, the spiritual values must be maintained. In the midst of conflict and bitterness must be the gospel of reconciliation and understanding. In a world of fear and enmity must be preached the gospel of peace. To build the spirit of Jesus into the hearts of the citizens of America is the Church's greatest objective.

HUGH J. RHYNE, Virginia.

"FORTIFY THEM IN THE FAITH"

As an outstanding endeavor of the Church, we should like to urge the care of our large numbers in attendance at our universities, who need the most careful guidance that they may return to their homes fortified in the faith, there to carry on with their enlarged efficiency, for Christ and His Church.

A. B. LEAMER, West Virginia,
"The Mountaineer."

"BETTER ENDOW AND EQUIP EDUCATIONAL INSTITUTIONS"

I consider the greatest "objective" that the U. L. C. A. could undertake during 1939 to be: The better *endowing* and *equipping* of its colleges and seminaries, and consequently enabling them to:

1. Secure outstanding instructors.
2. Attract to its own schools the Church's able young men and women who are now being lured by the thousands to other denominational and secular institutions of learning.
3. Hopefully seek out and successfully win its talented youth to its (then) commanding institutions; and begin (though late) to prepare Lutheran men and women for more distinctly recognized and respected leadership in church and state.

Then could we consistently pray—"God give us men."
M. J. BIEBER, "On the Wing."

Oil for an Imperfect Social Mechanism

Apropos of a Governor's Letter to a Pastor, Staff Writer Rinkliff Decides
That the Church is a Social Lubricant

RECENTLY the writer had the privilege of reading a letter from a man of prominence—formerly the governor of a state—addressed to a pastor in the United Lutheran Church.

The writer of the letter regretted the pastor's expressed attitude concerning betterment of the lot of mankind. He attended church one Sunday morning and heard the pastor say in effect that the whole approach to the problem confronting mankind is through individuals—that until and unless the individual were regenerated, there could be little hope in trying to better his environment permanently.

To this point of view the former governor took exception through the exchange of a series of letters with the pastor. He felt that the church is losing ground through failure to insist primarily upon improvement of the system under which the individual lives. He felt that if the system were improved, that alone would help very materially in bettering the individual.

The former governor outlined an issue that is acute in the minds of many sincere and thoughtful people. It may not be an issue to be easily dismissed. It is likely to be debated for a long time to come. Almost anybody has an opinion to express upon it.

To the present writer, it seems that the approach of the gentleman to the whole subject was based upon a premise that should be investigated. That premise seems to be that so far the church has done far less than could reasonably be expected of it about the problems people encounter in the adventure of living in this world. That was not the only premise, of course, and perhaps it should be regarded as something unconsciously implied rather than definitely postulated.

But the premise seems apparent enough anyway. If the gentleman who engaged in the debate by mail with the pastor disavows it, he can hardly deny that others insist upon its acceptance.

What is in the Record?

What has the church done in the past, what is it doing now, and what is the most it can be expected to do about the group problems of mankind? Enough books have been written upon those questions to produce a very large library—more books, it seems, than any person could peruse with a reasonable degree of concentration and discrimination if he devoted a whole lifetime to their reading.

But for the present writer the whole category seems illustrated in a vivid picture retained of wheat harvest in Ohio in his youth. The writer's father harvested crops of wheat for fifty years, during most of that period from more than fifty acres annually, and in that period he used only three wheat binders. None of them wore out. The first became obsolete, the second was destroyed in a burning barn, and the third was sold in good condition. Meanwhile, there were neighbors who used up binders equally as good in a few years.

A large part of the difference between the record of my father and some of his neighbors in the maintenance of such pieces of machinery lay in the application of the oil can. Three times around the field, and my father's machine was thoroughly oiled.

Today, we are an oil-conscious people. Lubricants are big business, and ubiquitous. We endorse them, by paying for them, if not otherwise.

Yet, when you come to think of it, lubricants are merely a testimony to a flaw in nature. A perfectly constructed mechanism should not require lubrication of any sort.

The church, too, is a testimony to a flaw in nature. That may not be an acceptable statement in some universities, but the sheriff of our county in my boyhood days was a clever man in his own right. As a Democrat, he steadily defeated all Republican contenders in an overwhelmingly Republican county until he grew weary of public office. Once he told a rural audience: "We wouldn't amount to much if we didn't have churches."

The farmers chortled. "When did you get religion, Lon?" "I guess I'm just like some of you," he replied. "Just a tramp going along the road, asking a handout every mile or so. The church is something like farming. Some people work at it, and others live off its handouts. But we all depend upon it, in one way or another."

Soon afterward he became a church member, and spent his latter years an active layman. "Everyone gets something he needs out of the church," he would declare. "Why not be honest and own up?"

It seems to the writer that he was stating a fact. Everyone does get something out of the church—and we will not go far toward settling the initial issue without recognizing that fact. All get something—but many need more than they get, if they were honest with their requirements.

What is universally obtained may be likened to what the passenger in an automobile gets from plenty of good oil in the crankcase. He may be utterly oblivious to the presence and benefit of that oil. He may not attribute any of the speed and smooth operation of the mechanism to the oil. The oil will function in spite of being ignored by the passenger.

People who are inclined to deprecate what they consider the lassitude of the church in dealing with the problems of mankind usually are identified with the school of thought by which social relationships are considered a great mechanism. It should not jar them, therefore, to apply the simile of the automobile to those relationships. They will agree, I believe, that we are all riding together—and perhaps they should like to add that some of the passengers are taking up too much room on the seats of the vehicle, and also upon the corners of their fellow travelers.

If each rode separately in his or her own conveyance, the situation might be different in one respect: each would sooner or later learn the value of good lubrication. But as it is, some of the passengers can ignore the subject. Someone else looks after that factor, while others ascribe the results—in so far as they are satisfactory—to the quality of the gasoline or to some of the other elements of their propulsion. Some may share the sentiments of the lady who spoke of an imagined peculiarity of her husband. "If he would put in half the time and money he wastes on grease and oil," she said, "shining up the finish of the car, I'd get a lot more satisfaction out of riding."

Lubricated Not Liquidated

If society is a mechanism, as some deplorers of the church seem to believe, then it must have a lubricant. It seems to some of us that in such a case the lubricant must be what the church furnishes. Where the church has been liquidated in recent times, there seem to be a lot of burned-out social bearings. In Russia, for instance, most of the news seems to be about sabotage trials—inquests into burned-out bearings. The defendants in such proceedings are represented as individuals who have become obsessed with ingrown motives, to the prejudice of the remainder of the social group. One interesting aspect of such recurrences suggests that individuals must learn how to be defendants by serving first as snoopers, prosecutors and judges in previous sabotage trials.

Russians seem to have an idea applicable in their own way of what to do about the burned-out bearing—but no idea at all about how to prevent the bearing from becoming overheated. Russia has a social machine but disdains lubrication for it. They are hardly exclusive in that, since all around the world, and among divergent schools of social and economic philosophy, that same disdain is shared in some degree.

Some of us have no prejudice against the concept of the social machine for the sake of illustrating the social and economic phenomena in the world about us. But it is disappointing to discover that some of the most ardent advocates of that concept are unwilling to go all the way with us, after they ask us to start thinking their way.

They ask us to envision a frictionless machine. We cannot imagine that, any more than we can imagine a yardstick with less than two ends. We insist upon provision for lubrication.

And such an end the church serves, as we see it. We see it, not merely in theory, nor with philosophical detachment. We see it, as we see at close range the work of pastors and others serving in the church. Much of their home is taken up with cooling off and smoothing out friction in families, between families, between individuals and between groups—in all the various human relationships of the community.

If it were not certain to be so disastrous, it might be salutary as an educational measure were the Christian com-

munity throughout the world to take a brief vacation—say for a month or so—from that form of service.

To do so would entail just one thing—to forget for the period all about the Son of God Who lived the life of a man, and Who was supremely triumphant in it. He was so insistent about removing all friction between God and individuals, that individuals, in harmony with God, might live in harmony with each other.

BOARD OF SOCIAL MISSIONS ORGANIZED

DECEMBER 1, 1938, marks an important date in the history of the United Lutheran Church in America. On that day in New York City the Church's new Board of Social Missions met for organization. Preceding the meeting, which was held at 11.30 A. M., the last meeting of the Inner Mission Board took place.

Necessary amendments to the charter of the corporation were adopted to prepare the way for the new Board and its enlarged functions.

Dr. F. H. Knubel, president of the United Lutheran Church, convened the Board. Of the twenty-one members elected by the Baltimore Convention, sixteen were present. Dr. Knubel announced that the remaining five had not accepted membership, four having chosen to remain with other Boards which they were serving.

The election of officers of the new Board resulted as follows: Mr. Carl M. Distler, president; G. H. Bechtold, D.D., vice-president; G. Morris Smith, D.D., secretary; Mr. Carl H. Lammers, treasurer. C. E. Krumbholz, D.D., was elected temporary executive secretary until the By-laws should provide for a full-time executive officer.

A Board of Directors, required under the charter, consists of the officers and three additional members who were elected: Charles B. Foelsch, Ph.D., William H. Hager, and Thomas P. Hickman.

A committee to draft By-laws under the Constitution was appointed by the president and is to report to an adjourned meeting of the Board to be held the second Thursday in February.

The Board reviewed the work of the three agencies which have been merged under it and took action to function under the program and committee set-up of the Inner Mission Board until the By-laws and plan of reorganization can be developed.

A spirit of eager devotion to the important work of the new Board was manifest among the members and many expressions of a sense of a grave responsibility for the proper development of the work were uttered.

The members of the Board, in addition to the officers are: Herman Brezing, D.D., E. E. Flack, Th.D., C. B. Foelsch, Ph.D., the Rev. Rufus E. Kern, the Rev. Harold S. Miller, F. W. Otterbein, D.D., Mr. William H. Hager, Mr. T. P. Hickman, H. C. Hoffman, M.D., Mr. H. E. Isenhour, Mr. J. W. Jouno, Mr. John George Kurzenknabe.

The names of five nominees to fill the vacancies are to be presented to the Executive Board of the Church for election at its January meeting.—*Inner Mission Work.*

"THOUGH Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.
God's Spirit falls on me, as dewdrops on a rose,
If I but, like a rose, my heart to Him disclose.
In all eternity no tone can be so sweet
As when man's heart with God's in unison doth beat.
Whate'er thou lovest, man, that, too, become thou must—
God, if thou lovest God; dust, if thou lovest dust."

—The Ansgar Lutheran.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Difficulties of the "Godless" in Russia continue to multiply. In spite of their bland assurances (for foreign consumption) that religion will be thoroughly stamped out within a few years, their own papers have been publishing agitated accounts of a widespread and increasing interest in religion throughout the Soviets. Their editors are particularly exercised over the specially keen inquiry about religion among the young people, and within the chosen ranks of the Komsomol, which includes nearly 6,000,000 of both sexes between fourteen and twenty-three years of age. The current purge of this organization, which was considered to be definitely committed to the godless ideology of the Soviet regime, has been attributed to the Soviet abhorrence for "the development of extreme moral laxity" in the Komsomol. That, however, is an excuse too often used recently by several governments to cover persecutions for other reasons objectionable to the authorities. Uneasy knowledge is taken of the fact that village churches are being more frequently attended by young women who bring their children to the services. Some groups on the collectivist farms (state-controlled) will not work on Sunday. At Berdichef the peasants placarded their meeting-houses with Bible verses—"Consider the lilies of the field; they toil not, neither do they spin," and "Thou shalt not kill." The first text caused the peasants to be charged with sabotage of the collectivist farm-spirit; the second convicted them as conscientious objectors. A growing group of Adventists have become so influential that atheists, and even their children, are being converted. Near Rostov another group, vowed to silence, will take no part in the government, and follow only the precepts of the Bible. For all these the "Godless" ask the Soviet's condemnation as "Kulaks undermining the work of the Soviet regime". Russia is slowly on her way to learn that persecution of faith only vindicates it in the end.

Springfield, Illinois, Has Honored Its greatest citizen with a never-to-be-finished memorial. It has taken the form of a Memorial Garden, stretching over sixty acres along the shore-line of Lake Springfield. Though planting in the garden began more than a year ago, the memorial garden has recently been dedicated (October 4), and its development is expected to continue through the years. The reason given for establishing this unique memorial was expressed thus: "Many of the fine classical monuments built to Lincoln in the past present him in a war-time spirit. Today, however, we think of Lincoln in terms of peacefulness, gentleness, humanity." To others the memorial is suggestive of the capacity for growth which Lincoln himself so significantly possessed—that steady development from the crude backwoodsman to the heights of statesmanship and humanity. Somehow, the growing garden is a more suggestive memorial than arid structures of granite and marble.

The Federal Alcohol Administration has been compelled to warn the liquor trade of future threatening woes. Captain W. S. Alexander, Administrator, has been calling upon the distillers to eliminate abuses in the sale of liquor, "or face another strong dry campaign to outlaw liquor." Most of the abuses, Captain Alexander charges, are to be laid at the doors of the retailers, whose greed and callousness have introduced the most flagrant evils of the liquor trade of today. Abuses of the same sort are being combatted by the Council of Churches in South Australia, where constant efforts are being made to evade restriction of the trade to the early hours of closing imposed by the present law. Permits

granted to allow liquors to be served in hotels for parties and dinners after closing hours are being constantly abused. The inherent lawlessness of the trade is always in evidence, as well as its inability to learn from experience. New York's law of life sentence for habitual criminals might well be invoked against this persistent law-breaker.

Evidently America Does Not Have a monopoly on largeness. Someone whose hobby is statistics has just pointed out that Germany has the greatest traffic corporation in the world, namely, the "German Railroads", which employs 800,000 men and maintains 39,000 miles of track. Leipsic, celebrated for its "world fairs", claims the largest station in Europe, with twenty-six platforms. Germany now claims the largest river in Europe, the Danube, because 625 miles of its course stretch between the Black Forest and Vienna. It also claims the tallest church tower in the world, that of the Cathedral of Ulm, 530 feet high. It likewise boasts of its 2,200 museums, one, the largest newspaper museum at Aachen, another at Stuttgart, which contains the largest collection of Bibles—8,300 copies in 100 different languages. To these must now be added, for bigness, the Mittelland Canal, just opened—a 400-mile system extending from the Rhine (west) to the Oder (east) via the Weser and Elbe. By this system Germany's rivers have been connected into one grand waterway.

Britain Has Taken a Commendable forward step in Africa's Uganda. The Colonial Office is building Makerere College for the province at a cost of \$1,000,000, to enable the natives to prepare themselves to assume a larger share in the government of their territory. The Duke of Gloucester recently lifted the first sod from the site chosen, and the building is being rapidly pushed to completion. The college is intended to serve not only Uganda, but also Kenya, Tanganyika (which Germany wishes to reclaim and govern in her own way) and Zanzibar. This voluntary movement on Britain's part is a gratifying demonstration that representative government is still being considered in the world's economy.

Speaking of Depressions—and Who Hasn't for some years? —Dr. Frank H. H. Roberts of the Smithsonian Institute points out that it is a very old story. He has been investigating the fossil heap at the Folsom camp near the Colorado-Wyoming border, and there he discovered that the "Folsom man,"—presented as America's first inhabitant, whose period, 30,000 years ago, puts even the Indians in the parvenu class—had on one occasion at least fallen upon hard times. His examination of the bones remaining disclosed the Folsom man's extremity. He not only gnawed away every trace of sinew from the bones, but even dug out the marrow from within. The story strikes a note of encouragement. Dr. Roberts found weapons in the heap, but no human bones; so even that depression seems to have been conquered by man.

When Bible Reading Becomes a Mechanical performance, it has little or no value. This is as true for a crowd as for an individual. A mass demonstration of this sort occurred in the Methodist Church of Scranton, Kansas, (December 12), when 600 persons packed into the church auditorium in the early morning hours. The goal set was to read through the New Testament in a continuous performance. The Bible was opened at 3 A. M. and seventy-two readers brought the *tour de force* to an enthusiastic conclusion at 9 P. M.—an 18-hour exhibition. At that they seemed to be slow readers, but the pastor of the congregation considered it "the biggest day in the fourteen years of my ministry." Something of the same sort was perpetrated in the Baptist Temple, Philadelphia. But then some people are easily pleased, and others are just as easily entertained.

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SIXTY-FIVE MEN'S PRESCRIPTIONS

RECENTLY a visitor to the United Lutheran Church was the honored guest of a small number of active Lutherans. When the presiding member introduced him, he was told that while a very minute portion of all the leaders of the U. L. C. A. were present, all whom he had met were leaders. Something like that can be said of the persons whose brief answers to a question about 1939 are printed in this issue. Twenty-two of the number are presidents of constituent synods. The remainder belong to the staff of contributors to the news department of THE LUTHERAN. For these two groups we do not claim possession of all the energy, all the foresight and all the initiative which is in the service of our Church. But if you ask the editor of THE LUTHERAN for a group to whom important matters of planning and administration can be trusted, he will tell you that he knows of no more thoughtful and competent group of sixty-five than are these. We advise careful reading of their messages and such a study of them as will reveal what they think our Church needs for its betterment.

THE IMAGE OF CAESAR

WE ARE thinking, of course, of the incident in the ministry of our Lord when the lawfulness of paying tribute to Caesar was questioned and Jesus replied, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." While beyond doubt the main significance of this command was the distinction between two jurisdictions, those of the spiritual and civil realms, we think there are times when one should study the character of the authorities involved. And just now, the regime of government seems to us to demand very careful definition.

We suggest, first of all, that Jesus was thinking less of the nature of the civil power than of its claims, when he bade His questioners render unto Caesar what was due "the state." That Rome had ceased to be a republic, or that it was an imperialism, or that necessity rather than choice compelled the Jews to accept Roman government was not the issue. Nor was the right to have a preference for some favorite civil authority placed within the reach of a man living in Palestine in the year A. D. 29. Regardless of the inhabitants' relations through race, color, former residence or preferences for some existent power other than that whose coins were his medium of exchange, his allegiance was due to Caesar as long as he lived in Roman territory.

At the present time, when the Church is so frequently urged to contribute thought and influence to the settlement of national and international issues, it seems very important that representative Christians should not misapply our Lord's instructions. So far as the doctrines of Christianity are involved, a man's loyalty to his Caesar is a definitely directed obligation toward "the powers that be" in the domain in which he resides and earns his living. That seems to us to be very plainly what Jesus expected His disciples to infer from the incident of the tribute money.

That being the case, a church is not properly an assistant of some state with reference to missioning. Correctly, the U. L. C. A.'s foreign mission policy prescribes the establishment of autonomous "sister churches" in Japan and India; not the formation of branches of the American founder. Unless there are exceptional conditions, the missionaries learn the language of the country to which they are sent. If they conduct educational institutions, they carry on instruction in the vernacular of the land, and they articulate their schools to the schools of the country. They pay taxes, if such is required, and take title to property under the laws of the state of their residence. The use of missions to encourage commerce or to strengthen the hold of a foreign power upon a nation is distinctly anti-Christian, and to claim allegiance to a "parent" state is entirely unjustified so far as our religion is concerned.

Similarly, it seems to us, a division of civic loyalty is not justified among Christians. There was some justification a score of years ago in criticizing what the late Theodore Roosevelt called the hyphenated nationals. It is to be hoped that a similar situation is not now in the offing. We make that statement in view of the temptations that arise from Zionism, anti-Semitism, Aryanism and sundry "isms" that originate in foreign lands.

THE INFLUENCE INTANGIBLE

AT ONE of the recent gatherings of the Deaconesses of the Mary J. Drexel Motherhouse and their friends, there were two brief addresses, in each of which reference was made to a subtle influence which persons feel who come within the area of service to which our Lutheran sisters give themselves. The first remark upon this "intangible" was made by the head physician of the Lankenau Hospital of Philadelphia, an institution for which the deaconesses provide the superintendents of the nursing staff and many of the nurses. The doctor said in effect, "There is something in the atmosphere of the hospital that is impossible to define and difficult to describe. It is a kind of brooding tenderness that seems to make itself felt by both physician and patient. It engenders a sense of personal service on the part of the doctor and of confidence on the part of the patient. We trace this to the quiet faith and consecration of the sisters as they move about the institution of healing." The doctor's words were very impressive.

Later in the same program an alumna of the Lankenau School for Girls spoke of the "spirit" of that institution of education. There was that in the classroom that was more than a transmission of facts; more indeed than the unfolding of truths. Here again the source of the emanation was the personality of the deaconess teacher. "We never can erase that influence from our lives," said the speaker, a graduate of the Lankenau School, who had the matured judgment that several years' experience produces.

THE LUTHERAN makes no apology for passing the editor's impression relative to that "subtle, intangible spirit of the diaconate" to its readers. You can interpret it as a tribute of respect and esteem for the sisters. Or it is an invitation to young women to consider the diaconate as a calling. Or it is a feature of the Lankenau School for Girls. And if you must be in a hospital, we hope one in which Lutheran deaconesses serve will be available.

ACROSS THE DESK

WE WISH for all our readers a happy and fruitful New Year. That means active participation in work that has God's blessing.

We suggest that many members of the United Lutheran Church turn over new leaves, not once but weekly. If they subscribe for THE LUTHERAN, it will supply the leaves.

A SMALL BOY asked his father to let him have a hammer with which to drive some nails. "You will pound your fingers," the parent objected. "Not my fingers, Dad," said the son. "Sister Mary will hold the nails while I hammer."

Quite a number of situations and relationships come to one's mind in connection with that sort of fraternal co-operation. The location of responsibility has been a problem since the world began and in some instances it is a policy. In the language of the underworld there is a phrase that might have originated in some such experience of childhood as is related above. The criminal refers to a culprit's "taking the rap" when he is more or less the victim of the law's lack of correct appraisal of guilt. The expression, "I was made the goat," we would trace to the Biblical rite of the scapegoat and to the New Testament classification of souls into the saved and the lost under the titles, the sheep and the goats. Only in this case the division is based on real and final judgment.

Nail holders are not all individuals nor guileless and gullible sisters. Quite frequently the churches are used by secular institutions as long as it is convenient to employ them. Then they must take the blame for any failure that has occurred. For example, a certain type of writer blames missionaries with corrupting the "lovely customs" of primitive people. In 1919 generals and admirals solemnly warned mankind that if there was ever another war, the church would be to blame. In the case of missions, the world conveniently overlooks liquor, disease and forced labor that were the aids to preying upon the "lesser peoples" of the world. In the charge of contributing to war, the reluctance of the Christian to resort to military measures is lost sight of, once he has been coerced or cajoled into abandonment of the ways of peace. And generally the Christian has been holding the nail while the civilian has done the hammering.

The Measure of a Man

NOT THE length, breadth and thickness, nor the weight in pounds and ounces, but what one has in mind and spirit determine the capacity of a man when he is left completely to himself. Among the gifts that added pleasure and wisdom to our Christmas season was Admiral Byrd's latest book, "Alone." The volume deals with the period of four months during 1936 when the Admiral isolated himself from the rest of the expedition at what he calls Advanced Base in distinction from Little America.

He advances the theory that three persons can get along with each other when completely separated from other people, but two are almost sure to get "on each other's nerves." Hence one man is preferable to two, if complete isolation is contemplated. But one person must be "well developed mentally and spiritually" if he is to survive through half a year without emerging with an unbalanced mind and a degenerated spirit. As the animal that hibernates must have a storehouse of fat and flesh on which to draw, so people who must spend long periods of time in solitude must have abundant resources of intelligence and stability of character with which to start. Otherwise they go mad or become idiotic.

William Lyon Phelps, in one of his discussions of the pleasures of old age, has a similar conviction, but from a different approach. He asserts that the content of mind and heart that experience cultivates and garners is the treasure

house on which the older person draws through memory. Young people often think their sires and grandsires are garrulous, because the happenings that impress the youth so strongly merely remind their elders of what has occurred before. But by means of memory and meditation, the well-cultured mind becomes rather more than less active as the storehouse of experience is enlarged by the passing of the years.

Naturally, what one puts by for the period of comparative inactivity is what determines the quality of the isolation. Admiral Byrd's diary on which he drew for the volume we have mentioned reveals familiarity with books of many sorts, with people and with places. It is easy to understand that the weeks at Advanced Base would have been quite resultful had not an illy constructed heating apparatus contaminated the air he had to breathe and nearly asphyxiated him. But folk who do not enjoy reading, who have never learned how to keep up one end of a conversation, are not equipped for the loneliness of the shipwrecked sailor or the isolated senior. A life devoted to getting money or to physical exercise or to eating and drinking can give the flesh a basis for continuance but not the mind. And how startled many a man must be by the emptiness of his soul, when first he tries the companionship of spiritually-minded people and when later he seeks to belong to the company of the blessed.

A Strictly Personal Comment

WE ARE at the threshold of another year, and for the past two or three months the press and radio have brought daily, and sometimes hourly, occasions for alarm. Sometimes we have wondered whether the instruments of communication at our command are (as used) a reward or a punishment. The radio, for example, gives a man an audience distributed over a large portion of the civilized inhabitants of the globe and his words produce situations that have incalculable possibilities for evil and for good. More restraint than in past centuries characterizes true and lasting greatness. Some men are like volcanoes. They are spectacular when in eruption, but causes of terror and destruction by their misuse of social forces.

The basis for the above comment is not a theory but an event—a happening of a few weeks ago, when a member of President Roosevelt's cabinet made a speech in an Ohio city. Two circumstances made it influential in comparison with thousands of addresses made the same day and week. One was the implication brought against Charles Lindbergh and Henry Ford. The second was the world-wide circulation given the remarks by radio and printing press. On distant shores of the ocean of world-wide public sentiment the speech's influences spread like a wave and then flowed back, again and again, always adding to the disruptive forces now active among nations.

It does not seem to us that there was any occasion for a cabinet officer to comment on the propriety of Mr. Lindbergh's and Mr. Ford's conduct. The recognition of outstanding achievements in transportation and production are not confined to the areas of citizenship nor restrained by the character of one's government. It was distinctly out of place for a widely known American official to indulge in criticism of two men to whom all the world acknowledges indebtedness to greater or less degrees.

We quoted before, and probably we shall again refer to, a wish credited more than a century ago to a European general, "If God will protect me from my friends, I will try to take care of my enemies myself." Probably our banquet orators should be put under strict broadcasting orders. They should be made to publish their speeches before venturing to deliver them.

THE HOME CIRCLE

By MRS. W. L. HUNTON

EPIPHANY—MANIFESTATION

"ARISE, SHINE, FOR THY LIGHT IS COME"

EPIPHANY! THE SEASON WHICH THE CHURCH DEVOTES TO EXTENSION AND EXPANSION. THE OPPORTUNITIES ARE LIMITLESS. THE QUESTION TO ASK OURSELVES IS, "WHAT IS OUR PART?"

ARISE! SHINE!

Come, labour on!

*Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work today!"*

Come, labour on!

*Claim the high calling Angels cannot share,
To young and old the Gospel-gladness bear:
Redeem the time: its hours too swiftly fly,
The night draws nigh.*

Come, labour on!

*The enemy is watching night and day
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot
He slumber'd not.*

Come, labour on!

*Away with gloomy doubts and faithless fears!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.*

Come, labour on!

*No time for rest, till glows the western sky,
Till the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun—
"Servants, well done!"*

Come, labour on!

*The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with Thee!*

—Jane Borthwick.

LEND-A-HAND MOLLY

By Gale Henry

MOLLY PLANTER was a girl with blue eyes and brown hair. She had a few freckles on her nose and a dimple in one cheek. Now, as she stood before the Sunday school class and sang a song, she looked earnestly over the heads of the others sitting in their seats and watching her. The teacher had asked her to sing for them that day.

Molly's light blue-checked dress hardly reached her knees. One of her toes turned inward toward the other. Molly always rubbed one toe against the other whenever she felt serious about anything. So soon her right toe found her left one and started scraping against it in time to the music the teacher was playing on the old, scarred piano in one corner of the room. Some of the children began to giggle as they watched her. But Molly was thinking so much of her song she didn't even know they were there.

Because it was such a sunny day, Molly

decided when she left the church that she would walk to the top of the hill instead of going at once to her home, which was a short distance down the valley.

There was a house at the top of the hill. It had a wide doorway, and tall trees dotted the large grounds that were around it. Molly was quite busy minding the five-year-old twins or taking the baby out for an airing; but she was always so willing to help others that folks called her "Lend-a-hand Molly," on account of it. This was one house, though, where she never went.

"Don't go up there," the neighbors told her. "Old Mrs. Creighton is so mean and cross, she'll get after you if you do."

So Molly had never gone past the neat gate set in a white picket fence. There was something about the house that almost frightened her. It looked so lonely. And in Molly's crowded house at home, while there were many other things, there never was any loneliness. Molly herself often

had to laugh at the noise and confusion that filled it. If it wasn't the twins, Dora and Dickie, trying to shout as loud as they could, it was the baby, Robbie, shrieking at the top of his lungs over some slight. Sometimes there were whole days in which a lot of dreadful things kept happening. One day, not long ago, the twins knocked over a pan of boiling water on the stove and scalded themselves badly, and the baby rolled down the stairs—all in ten minutes. As if that weren't enough, the dog, Jerry, was trampled on in the excitement and raised his voice with a note of misery. This added so much to the din, while Molly hurried to the aid of a baby, that she fell on her chin. Of course, they joked about it afterward. But it had all been very exciting and not a bit funny while it was happening. However, Molly loved the little brown house, and wouldn't have exchanged it for anything in the house on the hill.

As Molly neared the big house she could not help thinking what a pity it was that such a lovely house had such a harsh mistress. It was beautiful. There could be no doubt about that. It was a colonial home and had awnings over the windows, and several chairs and a porch hammock were on the terrace; two shade trees grew near the gate. The lawn was very green and well kept. But the blinds were pulled clear down at all the windows, so that the house had an uninvited-in look about it.

Molly didn't stay very long near the Creighton place. She went past it as quickly as possible. When she arrived at the top of the hill she seated herself on a fallen log and stared down at the village. The houses looked like toys, and a few people on the streets looked like ants. Molly giggled while she tried to think about how large Robbie would look seated in his buggy in the front yard; about as large as an ant's baby, she finally decided. After sitting there for a while, she decided it was time to go home. It wasn't very often she had a half hour to idle away. But it was pleasant when she did have one. She yawned and was looking around for her Sunday school paper, which she had flung on the ground when she sat down. Just then somebody so close to her spoke that it made her jump.

"Excuse me," said a boy's voice. "I wonder if you could tell me where my aunt lives?"

When Molly looked up she saw a boy about her own age standing there. He wore a pair of soiled overalls and had on a blue sweater that looked none too clean. His white shirt was open at the throat and his blond hair was tousled. But he had twinkling gray eyes set under straight brows, and a crooked grin that made Molly like him right away. And he proved, even though he didn't make such a nice appearance, that he could be very courteous, by the friendly way in which he looked at her.

"What's her name?" asked Molly, with concern.

"Kent," replied the boy. "I'm Donald Kent. Only I can't seem to remember my aunt's first name. You see, I lost both my parents when I was young. My mother I can't remember at all, and my father I just recollect a tiny bit. But I know Dad used to talk a great deal about my aunt, who was his oldest sister. If I could only think of her given name, I'd have a better chance of finding her. The last woman who took care of me, Mrs. Philips, had a boarding house and seemed to expect me to do all the work. So I ran away. I don't mind working enough to pay for my board and keep, but I'm not willing to be imposed on."

Molly knew just by looking at Donald that he had plenty of the right kind of spirit.

"I wasn't very happy there," the boy added slowly. "If you don't know anybody named Kent living around here, maybe you do know of some family where they'd be willing to let me work to pay my expenses until I find her?"

Molly looked thoughtful. She didn't know of a single family in Emerson that would be willing to take in a strange boy. From the appearance of Donald's clothes and the lean look on his face, she felt sure he needed help. Suddenly she had a bright idea. She told him to go down the hill with her. When they arrived at the house she asked him to wait on the porch while she went inside to find her mother. But when she told her mother about him, her mother's face grew worried.

"There isn't enough room to let him live with us," she said, "but we can make a bed for him in the basement. However, we can't afford to have him with us very long. The best I can do is to let him stay a week."

When Molly gave this news to Donald on the porch, he gave a loud whoop of joy.

"A week's a long time," he said confidently. "I'll be sure to find my aunt in a day or so. She used to live in this county. Maybe she still does. Only I've forgotten in just what part."

Molly looked soberly at him.

"Oh, Donald, you'll have to find your aunt soon," she said, "because I don't know what's going to become of you. I'll help all I can."

The boy nodded.

"I'll get busy right away and do some detective work," he said cheerfully. "Say, did you ever hear of a man called Sherlock Holmes?"

"Yes," smiled Molly. "He was a great detective, wasn't he?"

"Only in a book," grinned Donald. "Well, from now on I'm going to be Sherlock Holmes! And you can be my assistant, Watson. I feel sure you're going to be a great help to me."

(To be concluded)

SMILES

"TEACHER.—Who can tell me what a cow's skin is used for?"

"Sammy.—I can. It's used to keep the cow's meat in."

THE CROWNED YEAR

"Thou crownest the year with thy goodness." Psalm 65: 11.

IN THE sixty-fifth Psalm, the "sweet singer of Israel" celebrates the favor of God to man and to the earth. It is abundant favor; so that praises continually wait for God. The man whom God chooses is blessed. He approaches God and is satisfied with the goodness which God pours out in his temple.

I. God is a God of Salvation. The ends of the earth have confidence in Him. He has set fast the mountains. He stills the roaring of the sea. He quiets the tumult of the people. He gives gladness to the outgoings of the morning and the evening. He is the God of harvest, the outcome of the earth; the products of the pasture, the yield of hills and valleys—all these sing and shout for joy because God crowns the year with His goodness.

Hamlet lamented, "The time is out of joint, and woe is me that I am born to set it right"—but Hamlet was unbalanced. The times are not out of joint.

II. There is much that is bad in the world, no doubt—much that ought and will be righted, but all God's years are crowned, and they are crowned by Himself.

III. God's goodness through the years! How multiform it is—forgiveness of sin, the divine choosing and enabling, the gracious things of His temple, the girded mountains, the seas controlled, the stilling of human passions, the generous enriching of the soil, the refreshing rain, the springing seeds, the glowing harvests, the pasture thick with flocks, the waving fields of grain, the song which the earth, the river of God, the furrows and ridges of the plain, the showers, the wilderness, the hills, pastures and valleys which all sing in their exuberant joy—all these evidence the goodness of God which He puts on the head of each succeeding year, its crown, constituting it a royalty in all the good years of God.—*Selected.*

A HAPPY NEW YEAR

GOD MAKE your year a happy one—

Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardships.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "Who loves you."

God make your year a happy one!

—Cleland B. McAfee.

GOOD THOUGHT AND GOOD DEED FAIRIES

By Kathleen Hay

FREEDA and Alice were playing in the living room of Freeda's home one cold day.

"What shall we do all afternoon?" Alice asked, putting down her Christmas doll by Freeda's on the couch.

"Oh, I know" Freeda suddenly clapped her hands. "Let's have a little play for New Year; tomorrow will be Nineteen Hundred and Thirty-nine."

"Of course," Alice agreed, "you always have good thoughts."

"But what shall we play? I wouldn't know how to start."

"Oh, I do!" Freeda spoke quickly. "We'll have to have Bob to help us, and he's little, he can be the New Year just born; that's the way the pictures have it—a small boy for little New Year, and an old man for the Old Year that is going out."

"Where will we get an old man?" Alice began, regretfully.

Freeda didn't answer for a moment or so, then a smile dimpled her face again.

"Why, I believe Dick would be Old Father Time; I'll ask him, Alice."

Dick was passing at that moment and Freeda flew to the window.

"Will you help us out in the play tonight, Dick?"

"Sure," Alice's big brother answered, good-naturedly. "Just give me a clue as to my part."

That being arranged, Alice and Freeda began to plan the costumes. "Little New Year must wear a sign around him written in bright letters—1939." Then the Old Year, as Father Time, must wear a robe and have a staff to lean on, and a mask with long, white hair."

"What will we be?" asked Alice uneasily, remembering that Freeda hadn't mentioned their roles.

"Why—why, I know," Alice said quickly, "we can be the fairies of good thoughts and deeds. We will wish everyone a Happy New Year and also send a radio message to all girls and boys to try and make the New Year of Nineteen Hundred Thirty-nine a very safe year. Begin by writing down, January 1, 1939, 'I will be careful each day of this New Year to avoid accidents, and make the year a happy and safe one.'"

"Oh! oh!" Alice clapped her hands.

"We'll have the best part—Safety Fairies—Good Thought Fairies, and Good Deed Fairies."

The families from both houses were invited to the play, and voted it a wonderful success.

"You'll have to repeat it," Aunt Meg said, holding the Good-Thought Fairies close for a moment afterwards, "and invite others in to enjoy it also."

"We're willing," answered Freeda and Alice, quickly, "for we want to be good-thought-and-deed fairies always, and to wish all the world a Happy New Year!"

—Southern Churchman.

A SAINT is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

Praise and Prediction

Jesus Gives Peter a Chance to Express His Conviction

By D. BURT SMITH

Matthew 16: 13-25. The Sunday School Lesson for January 8

PETER HAD his own way. He said what he thought. His convictions were expressed freely and sincerely. This trait seemed to climax when he replied to Jesus' questions. There is no ground for doubting the honesty of Peter's confession. His strong declarations of loyalty even to death were not pretense; he meant what he said. All that was wrong with Peter was that he did not know himself as well as he thought he did.

Jesus praised him, and that was delightful, but Jesus predicted his downfall, and that was dreadful. Both the praise and the prediction were keen comments on Peter's expressed convictions. He told what he was sure of about Jesus, and that saying of his deserved praise. He told boastfully what he was sure of about himself, and that saying of his deserved the dreadful prediction that he would loudly and publicly deny that he knew Jesus. But in both cases Jesus allowed Peter to express his conviction. The story, from which comes Peter's commended confession and his condemned promise, is full of extraordinary interest.

Confession

Jesus' disciples had been listening to His teaching long enough to be sure of what they said about Him. Their testimony was important, so much so that Jesus tested them as to what they believed and confessed concerning Him. Were they adhering to His teaching, or following the public talk about Him? In a quiet place where Jesus had withdrawn with the twelve to give them further instruction, He suddenly made them face the great issue by asking what the public was saying about Him.

At the moment Jesus' concern was not what was being said about Him. However, He thus gripped the mind of the disciples and they realized that what is said of Jesus should be true. They told Jesus that the public rated Him as one of the prophets, saying that He actually was one of them again alive. Their reply proves that Jesus was no weakling, no poser to gain applause. They were sturdy, strong, virile, determined men of whom Jesus reminded the people.

Jesus said nothing about the answer to His first question. His second question demanded a personal confession of what they were saying of Him. Peter did the speaking, expressing the conviction of the disciples. His inclusive statement was remarkable—Thou art the Christ, the Son of the living God—adequate, all that Jesus could expect. This was Peter's confession. He said it to Jesus, the others hearing and assenting to it.

Commendation

Jesus approved the confession and commended the confessor, speaking a new beatitude just for Peter, "Blessed art thou." But lest he take too much credit

to himself, Jesus told him that the source of his matchless statement as to "who the Son of man is" came not from himself or any other man, but from the "Father which is in heaven." Peter's confession had declared Jesus to be the Messiah, but more than that, Deity Himself. No fuller significance of Jesus can be attained than what Peter confessed.

The commendation continued: Quite a while ago I said that you should be called Peter, a rock; now you have proven worthy of that name. You say to Me, "Thou art the Christ"; I say to you, "Thou art Peter." My church I will build. Its foundation is Myself, in terms of the confession you have just made. You, and others who can make the same confession, will be built into My church. It will be an indestructible church. The powers of Satan, figuratively the gates of Hades, shall not destroy it.

That the "keys of the kingdom of heaven" were given to Peter, later (Matt. 18: 18) to all the twelve, symbolizes the authority vested in the church for determining who could enter and who could not enter the church. This solemn responsibility rests with the church today; it is the keeper of the "church" which Jesus said, "I will build."

Condemnation

What a descent from the climax of commendation to the depth of condemnation! Just when they had the highest possible conception of the meaning of Jesus, He shocked them by declaring His approaching suffering in Jerusalem. Such disgrace was too hard to bear. In an outburst of normal resentment Peter rebuked Jesus, going so far as to say what Jesus had just said could not be true. Suddenly depressed by the thought of Jesus' shameful suffering, they missed the cheerful promise of His resurrection. They were too deep in the

THINK OF THESE

THE WORLD by itself has not yet attained a complete explanation of Jesus.

A true confession of Christ can be ours only by God's direction.

Only they who know Christ and confess Him are built into His church.

They follow Christ who recognize the supreme value of their soul.

Following Him involves taking up a cross and carrying it.

DAILY BIBLE READINGS

M. Peter Recognizes His Lord. Matt. 16: 13-16.
T. Christ Commends Peter. Matt. 16: 17-20.
W. Peter Rebuked. Matthew 16: 21-25.
Th. Winning the Approval of Jesus. Matthew 16: 26-28.
F. The Faith of the Centurion. Matt. 8: 5-13.
Sat. Intolerance Rebuked. Luke 9: 51-55.
S. The Pre-eminence of Christ. Coloss. 1: 9-18.

gloom of His dreadful prediction to catch the waiting light of His rising again from the dead.

Jesus was reminded of Satan's attempt to turn Him back from His mission. Peter had descended from the height where he had declared words which the Father gave him, to the level of Satan. But Jesus could not be detoured from His course; He would go ahead. Peter must get behind Him, not dictate to Him. Peter stood condemned, deservedly so, by his Master. It was for him and for every follower of Jesus to take Him at His word, and never put selfish, personal opinion above His declarations, no matter how hard they are to accept. A life for Him means a service, at times even to suffering, with whatever self-denial may be involved. Such service may seem like losing life, but His promise is that it is the sure way to keep life. The highest worldly pay is incomparable with what is gained by serving in His name.

HANDLING LIFE

SUCH a sacred possession as our lives, held in trust, is rarely regarded as something whose ultimate outcome depends on how we handle it. If we are entrusted with a book, its condition when returned to the owner will show how we have handled it. If a farmer gives over the care of a field to another, the harvest from that field will show whether or not it was handled with an eye single to its becoming fruitful. If we put our money in a bank and something happens so that we cannot get our money out of the bank, we are certain something went wrong with the handling of the bank. No matter where we turn we discover indications of how well or how poorly things are being handled.

If life is a trust, it ought to be handled wisely, and with some definite goal to be reached. Life, as we have it, includes more than continuing to breathe for a certain number of years. Life is a storehouse of possibilities to be used, of abilities to be cultivated purposefully, of talents to be invested for increase, of a thousand and one other latent powers to be awakened and put to work. The reckoning of the worth of a life shows how this and that in life have been handled. All this throws back on the individual responsibility for careful handling of his life.

IT ACTUALLY HAPPENED

As a college girl, she became a member of a Mission Study class, not because she was interested but because her friends wanted her to be in the class. When she returned to her home congregation, she was asked to teach a mission study group, and again she yielded to prove that the whole procedure was futile and that she was not a missionary leader. But her methods were so interesting that she became the leader of that group of girls and saw them develop a missionary interest that touched all mission fields through their prayers and generous gifts. Persistent friends, a patient teacher, and an attractive course of study: result, a missionary leader of remarkable power.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

RECORDS

God Keeps the Books

MALACHI 3: 16; 4: 2

OUR LESSON comes from a section of the Bible too little explored by most of us. A splendid little textbook for study by young folks was recently issued by the Parish and Church School Board. It is titled, "*The Minor Prophets and Modern Problems*," and is by the Rev. Dr. Harry F. Baughman. If anyone thinks these prophets are time-worn and have no message for our day, this little text will be a revelation. There is a timelessness about truth that makes their messages of undying importance.

The setting of the verses selected for our lesson is very easily understood by a single reading of the preceding paragraph. Ungodliness is rampant. The confusion of sin is all about. But not all are given to sin. Godly people still talk together. God is pictured by the prophet as listening to their conversation. More than that, God is setting down the record of their words in His *Book of Remembrance*.

The Recording God

It is a challenging thought that God records our words. Of course we have always accepted this fact, but in such a general way. It shames us to think that God hears every word we say, indeed every thought we think. A teacher wanted to touch the consciences of her pupils and one day told them of an inventor who was building a machine that teachers could point at their scholars and their thoughts would be recorded. Something like an X-ray, only sensitive to thought. One little fellow, caught by the dire consequences from such an invention, burst out, "Teacher, I hope that fellow dies quick, before he gets that machine all invented." There is something startling about a lie-detector, already moderately effective in crime investigation.

A hidden dictaphone is a reliable source of information to the police officer. How differently men would speak if they thought their words were being recorded. We reveal our *real* selves when we are off guard. If all this is true, why are we not more concerned about the listening ear of God? We cannot read God's Word without recognizing God's knowledge and interest in the conversation of men. In Numbers 12: 2, Miriam and Aaron were heard by God at the very moment they were boasting that God had spoken through them as well as by Moses their brother. In Jeremiah 8: 6, the prophet pictures God as overhearing the rebellious words of Israel. David sang in the 139th Psalm, "For there is not a word in my tongue, But lo, O Jehovah, thou knowest it altogether." You may suggest a number of instances from the life of Christ where He knew what were the thoughts of others. Read the story of Nathaniel in John 1: 43-51. *We cannot believe the Bible unless*

we believe that God is always listening in and recording our conversations and our thoughts in His Book of Remembrance.

Being Natural

There is no choice about our "naturalness" before God. We may be actors of great art before our fellowmen, but God is not deceived by paint or costume. "God is not mocked." Those who try mocking Him only succeed in mocking themselves. Pious talk covers nothing before God.

"But conversation, choose what theme we may,
And chiefly when religion leads the way,
Should flow, like water after summer showers,
Not as if raised by mere mechanic powers."

Preachers have a way of hampering natural expression. Men given to the bad habit of swearing do their best to control their language when the minister stands by. How often in pastoral calls the conversation of the home is pulled up to the presence of the pastor. Topics of conversation are different and even the tone of voice is adjusted to the occasion. There is One Who hears Who cannot be fooled.

The God of Everywhere

We easily fall into the habit of thinking of God's presence as more or less restricted to His house, or to hours of special devotion, while we are reading the Bible or praying. Jesus tried to teach us that He is wherever there is a Christian. Read Matthew 18: 20. Two or three talking together anywhere may realize His presence. Read again the story of the walk to Emmaus in Luke 24: 13ff. Two disciples talking seriously about the deepest concern of their lives, the death of Jesus, finally discovered that they had been talking in His presence.

In the schoolroom, on the playground, in the factory, shop, or home, everywhere, *He is present*. We may put on our Sunday clothes to go to church, but we cannot put on any Sunday character that will look any different to God than that which we wear every day.

The Long Record

People easily forget. They judge us by the act of the moment. If it is good, the bad that we have done is soon forgotten. But God has a Book of Remembrance. It contains our complete biography. We do not know all the reasons why a man says what he does. Have you ever been surprised when someone suddenly goes into a rage as he speaks of another. Nothing is too severe for him to say. Perhaps if we had a Book of Remembrance and could trace all the motives and causes we would understand his sudden loss of self-control was the result of very understandable circumstances. What we say today, God knows. He also knows *why* we say it. He has seen all the circumstances and sur-

roundings of our lives from earliest childhood. His judgments are tempered by His knowledge as well as by His gentleness.

Good Language

In the corrupt age in which Malachi lived it is a beautiful thought that these few good folks who talked together were overheard by God. We must not think of God as being concerned *only* with the bad language in the world. He is not like the forces of justice, mainly concerned with detecting and punishing crime. When these good people were talking together, how they must have delighted the heart of their God. He does approve the life that is devoted to Him. He looks with forgiving love upon the faults of those who sincerely try to please Him.

They were good people. *They wanted to do right*. They despised the corruption of the age. Good language, that is good to the ears of God, can only come from good hearts. When the lips speak a different message from the life, there is only confusion in the ears of God. The harmony of words that are tuned to a sincere Christian character is that which pleases God.

Practicing the Presence

If men will curb their passions and restrain their language merely because they recognize the presence of a pastor, what would it mean to realize the presence of Christ? Swearing, lying, malicious gossip, foolish boasting, hypocritical witnessing and prayers, all would be banished by any thinking person if Christ were present. He is present. He promised—"Lo, I am with you always."

Do you remember the picture of "The Unseen Guest"? The family is gathering around the table. There is one vacant chair. Back of that chair stands the shadowy figure of the Christ about to take His place. Did you ever think what the conversation would be like in that home with Christ at the table? What changes would have to be made in the conversation at table in your home? No acceptance of the meal without thanks to God and to those who prepared and served it. No mean exchange of words among the children. No nagging. No sullenness. *Conversation would be of things that matter!*

Or could we visualize the council table at which the leaders of the nations and races could sit in conference? Suppose Christ were given a place among those who confer as to the world's future? Suppose He listened in—the One Who reads men's hearts as well as their lips? *There would be hope for the world in the treaties and agreements that came out of such a council.*

* * * *

To LEADERS: Topic date, January 15. What changes in conversation would the realized presence of Christ require? 1. In our homes? 2. In our places of business? 3. In our schools. 4. In our social life? 5. In our church life? Next topic: *Book Study*.

BOOK REVIEWS

SURVEY AND DIRECTORY OF WORLD MISSIONS

"Interpretative Statistical Survey of the World Mission of the Christian Church," "Directory of World Missions." Two volumes. Published by the International Missionary Council, New York and London. Price, \$5.00 and \$2.00, respectively.

Every once in a while the Foreign Missions Conference of North America publishes a Directory of World Missions and a Statistical Survey of the missions of the Christian Church, sometimes also an atlas, as in 1925. The edition of 1938, edited by Joseph I. Parker, consists of two volumes. The larger book contains the summary and detailed statistics of churches and missionary societies, interpretative articles and indices. The smaller book contains the directory of World Missions, furnishing information about missionary boards, colleges, co-operative councils and other agencies related to the Protestant churches of the world. Both are invaluable reference books. No religious library is complete without them.

Dr. John R. Mott in an introduction writes: "The most conspicuous and reassuring fact with reference to this survey, compared with earlier studies, is the central prominence in such a survey of the section on 'Field Churches' (Younger Churches). What a change this indicates in missionary orientation and policy!"

"It is believed that the interpretations will facilitate an understanding of the present position and outlook of the missionary enterprise, also of its perils and possibilities; stimulate a more scientific study of major unsolved problems; and suggest needed changes in programs and policies."

"If there are omissions, discrepancies and errors, as doubtless there are, the fault rests not on them (the editors) but upon the official reports placed at their disposal." The survey claims nothing more, because of difficulties involved, than to have reported and included between 90 and 95 per cent of the Protestant mission work. That accounts for the omission of reports of our Lutheran missions in Puerto Rico and the Virgin Islands on pages 78 and 79 of the statistical survey.

Because there is nothing else like these two books in published missionary literature, one who wishes to be informed on Christian world missions from a statistical point of view, simply must have them in his library.

GEORGE DRACH.

CHRIST'S WAY TO INDIA'S HEART

By J. Waskom Pickett, Bishop of the Methodist Episcopal Church; formerly Director Mass Movement Study, National Christian Council of India. Friendship Press, New York. Pages 144. 50 cents.

Books on foreign mission work are numerous. Unfortunately many of those popular in America are so superficial as to be almost uncomplimentary. Such books, as it were, turn their backs on the

actual problems facing the indigenous churches and, turning their faces to the people at home, talk to them as if they were children entirely unfitted to enter into any real understanding of the problems which those on the field are facing. This leads to much misunderstanding; it leaves those on the field to face their difficulties without the spiritual buttressing which they should have; it often means that great and never-to-be-again-repeated opportunities pass with those on the field lacking the resources to meet them and those at home almost entirely unaware of the urgency of the situation; and finally it means that the Church at home does not receive that amazing joy and stimulus which comes from sharing in the transforming power of the Gospel as it is being manifested on the foreign field.

In the book under review Dr. Pickett writes for the Church on the field as well as that at home. It is of special interest to the constituency of the United and American Lutheran Churches that the way to India's heart lies through what Christ is doing in the Andhra area, the particular area in which the missions of both these churches lie. Dr. Pickett's career as a missionary was not spent in this area, but the progress of the Church here was so outstanding that the National Christian Council of India appointed Dr. Pickett to study the situation and write a survey so that other areas in India might profit. The scientific study was published some years ago in Dr. Pickett's book on Mass Movements. The book under review, "Christ's Way to India's Heart," is somewhat supplementary to that book. Relieved of the confining limitations of scientific tables and statistics he writes his impressions in most graphic style.

He pictures the marvelous things the Gospel is doing, and the book is full of many testimonies of Indians, both Christian and non-Christian, which might furnish fine illustrative material for pastors and leaders of mission study circles. He pictures the dangers and pitfalls which the Christian movement is facing in India, picturing them as only a very competent and trustworthy authority can. Again he pictures the wide open doors of opportunity which are now open but which will surely close if the time is not bought up. He calls upon both the home forces and the Christian forces in India to grasp this opportunity. He says, "It is highly probable that an effort worthy of the present opportunity would add another million in the next ten years" (page 114). And when he says this he is speaking only of the Andhra area, that area in which our United Lutheran Church has its huge field in the most central and strategic position. What a challenge to our Lutheran Church! Dr. Pickett closes his book with fourteen recommendations for church leaders at home and abroad.

Dr. Pickett's book is not difficult reading. A good glossary at the end of the book will enable the reader more easily to comprehend Indian terms. The book deserves wide reading and thorough consideration.

J. E. GRAEFE.

DR. IDA: INDIA

The Life Story of Ida S. Scudder, M.D., B.C., F.A.C.S., K.I.H. By Mary Pauline Jeffery, M.D. Fleming H. Revell Company, New York. Price, \$2.00.

When the subject of a biography is such a vital, colorful personality as Dr. Ida S. Scudder, it is small wonder that the biographer should produce so inspiring and interesting a volume as has Dr. Jeffery, a member of Dr. Scudder's staff at Vellore Medical College.

The title, "Dr. Ida: India," is inspired by the letter once sent to Dr. Scudder by an admirer from the United States, which bore no other address than the title, yet in a land of 350,000,000 people reached Dr. Ida S. Scudder quite as surely as if it had borne a more definite address. It is a story that in women's missionary circles is almost a classic, yet to those unfamiliar with modern missionary history, it must seem incredible that such a letter should reach its destination. As the biographer says in her introduction, "a person whose first name, without a surname—whose country of domicile, without a street or city, is sufficient for immediate identification, must mean something to the community." The probability is that she had come to be regarded as the living symbol of some simple but vitally important idea. "Dr. Ida: India," evoked curiosity. How has she helped mankind in the pursuit of happiness? All these and many other questions are answered in this absorbing biography of the woman who is the president of the Medical College for Women in Vellore, India.

Of the third generation of "the Scudders of India," "Dr. Ida" has carried on the tradition of her famous medical-ancestors in the field in which they pioneered. Their story furnishes much of the colorful material in the first three chapters, especially that part relating to "the three calls in the night," which were the impelling force that drove Dr. Ida to take up the work of her grandfather and father, since they, because of their sex, could not minister to India's suffering women.

Naturally, a biography such as this can be evaluated only in relation to its background, and thus the volume furnishes much that is intensely interesting on the subjects of the religions in India, the caste system and the relationship of these to the life of India's womanhood. As is well said on the jacket of the book: "It is fine supplementary reading for the course on India and will win reading even where a study book might not be fully satisfying." The really good photographic illustrations furnish an added interest.

HERMINE E. BENZE.

MRS. JENNIE KING MELLON, widow of Richard B. Mellon, died on November 15 at her home in Pittsburgh, of pneumonia.

In her will she left her "largest charitable bequest" to her church, namely, one million dollars to East Liberty Presbyterian Church, Pittsburgh, to be used for upkeep of the church.

Mrs. Mellon and her husband gave to their congregation the new church edifice, which they erected and equipped at a cost of five million dollars.

OPEN LETTERS

AMERICAN INSTITUTE OF SACRED LITERATURE

Prof. Henry Schaeffer, D.D., Chicago Seminary, Replies to Queries About the Institute

THE American Institute of Sacred Literature is a part of the extension service of the University of Chicago, which is attempting to minister to the public through four main avenues, namely, popular religion pamphlets and leaflets, outline Bible study courses, loan library, and orientation courses. It is under the general direction of the faculty of the Divinity School. Scholars from other universities and seminaries also contribute to the literary output of the Institute.

Its widest outreach is through the popular religious pamphlets and leaflets, of which the following are the most interesting: *The Heavens Are Telling*, by Edwin B. Frost; *A Scientist Confesses His Faith*, by Robert A. Millikan; *Why I Believe in Praying*, by Ernest D. Burton; *Why I Believe in Worship*, by James M. Stifler; *Why I Believe in God*, by William A. Brown; and *Why I Believe in Immortality*, by Douglas C. MacIntosh. The purpose of the tracts is to counteract atheistic tendencies in a world where scientific progress necessarily raises questions which touch the field of religion. The tract distribution runs into the hundreds of thousands each year.

A more limited constituency is reached through a series of non-credit and informal religious study courses, each with a different emphasis. While the approach to the various subjects is frankly historical, the obvious aim is a practical one. The best booklets of this type are *Great Affirmations of the Christian Faith*, *Through Jesus to God*, *Jesus' Way of Living*, *Experiments in Personal Religion*, *Finding God in Human Life*, and the *Universal Element in the Psalter*. At times the discussion attains an academic level. The *Lutheran Leadership Course*, however, is an excellent substitute for the ground covered by many of the courses.

Through the rental library the Institute serves a large number of ministers in all parts of the United States. There is no thought of making this library a means of propaganda for any particular point of view. Rather the aim is to select the best religious books coming from the press today and make them available to ministers and church workers at minimum cost. This type of service is of great value to ministers who desire to keep abreast of the times in the various departments of theological study. The authors of the books selected are arranged alphabetically under church history, biblical subjects, psychology of religion, philosophy and ethics, theology and apologetics, present-day issues, practical theology, religious education and drama, missions. The catalogue list of seven hundred titles, ranging in price from one to five dollars per volume, contains many books—standard and current—which the vast majority of clergymen would be unable to buy. In

this annotated list the character of each book is briefly described. A perusal of the catalogue, which is supplemented from time to time as other books of recognized value come off the press, shows that the choice of books is not restricted to any one school of thought. The new postal rate of one and a half cents per pound, regardless of distance, facilitates a wide distribution of books on a variety of subjects.

In recent years the Institute has expanded its service to include what is known as Orientation courses in the usual fields of theological study, required of theological students and seminary graduates who desire to make some preliminary preparation before enrolling in the Divinity School for a higher degree. For this purpose the student receives a syllabus or study guide containing specific suggestions regarding the books to be consulted and the methods of study to be followed. Under the "New Plan" no candidate is recommended for a degree in the Divinity School on the basis of course credits alone. Degrees are granted for scholarly abilities tested by the passing of examinations on ground indicated by certain groups of courses—Orientation, Intermediate, and Advanced—and the writing of a thesis.

DR. DORN, HOLLYWOOD, CALIF., WRITES

Estimates on Current Pictures Pre-viewed and Released for the Public Patronage

1. *The Inside Story*. 20th. Century-Fox. Social drama, handled with finesse and a new interesting slant. Teaches a moral against drinking. Adults.
2. *Thanks for the Memory*. Paramount. A social comedy, attractively set and capably directed. Shirley Ross, confirmed in the Hollywood Lutheran Church, and Role Hope are starred. Adults.
3. *The Sunset Trail*. Paramount. Reasonably good entertainment for those who like Westerns. Family.
4. *Dark Rapture*. Universal. A worthwhile picture introducing little known, but interesting people of the Belgian Congo. It majors on these people and their customs. Family.
5. *Pardon Our Nerve*. 20th Century-Fox. A clean, fast moving farce in which two tourist girls find themselves involved in the boxing racket. The picture offers many laughs. Family.

BISHOP John Mark Gannon, chairman of the National Catholic Welfare Conference press department, in his annual report to the Catholic hierarchy, stated that the circulation of Catholic newspapers and magazines had risen from 1,602,369 in 1925, to 2,631,807 in 1938. Three new diocesan papers and four new Catholic magazines were launched during the past year. He declared that there is now one Catholic newspaper in the United States for every two Catholic families.

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POCONO PICKINGS

By the Rev. P. N. Wohlson

MUSIC FILLS the air. Music stirs the soul. Throughout the nation at the season set aside for the celebration of our Lord's Nativity, music is a dominant factor. Church choirs have been making preparations for the presentation of outstanding musical programs. Church schools have been busily engaged with rehearsals to tell the old, old story of our Saviour's birth with music predominating. Merchants have resorted to the presentation of Christmas carols to attract shoppers. Everywhere at this season of the year, one experiences the thrill of the properly rendered "Silent Night" or the stirring "Adeste Fidelis." All of these are the result of the first angelic anthem which announced the birth of the world's Saviour on the Judean plains. Throughout the Pocono Region music also fills the air and stirs the souls of men. Through this art men are led to think—to think of life in its true aspect and the love of God for the human race.

Emphasis upon fine music was recently evidenced when an audience crowded the spacious auditorium of the State Teachers' College and listened to the second concert of the season by the Monroe County Symphony Orchestra. This newly organized musical organization of ninety instruments not only thrilled the large audience with its soul-inspiring numbers, but also gave evidence of what can be accomplished by people with musical talent, when properly directed. Among the ninety members were observed many young people in their teens. Surely such work is a contribution in the right direction, following an era in which the so-called jazz and swing music prevailed. Such endeavor is certain to cultivate a taste for the finer things of life, including the deeper spiritual values as presented through the Church. The citizens of the Pocono region feel justly proud of this splendid musical organization.

Music for Shut-ins

Aside from the fine music enjoyed by shut-ins via the radio, those who are unable to attend the services in the sanctuary of the Lord during the joyous Christmas season are given the opportunity to be inspired by the music presented by groups of carolers during the Christmas season. During this season many of our Lutheran congregations in this district brought cheer and comfort to those who were prevented from attendance at the services because of illness or infirmity. The light of the Christ-child was made to beam for them during their hours of sorrow. Music filled the air. Music stirred souls in some of our congregations as members of catechetical classes were used for this purpose, thus affording these young people the opportunity not only to serve but also to be enriched by a true understanding of the Gospel and the Church.

Personal Evangelism

Many a soul that has grown weary and worn because of problems in life has been directed toward the true Light of the

world through some hymn or anthem. That is personal evangelism. At this season of the year, all our pastors and many consecrated members are busily engaged in the work of personal evangelism. Many hours of visitation, accompanied by frequent petitions to the throne of grace, are spent to reclaim souls for Christ, so that all may unite in singing His praise. Constant contact is had with those who have been led to minimize the value of Christ's Gospel and His Church during an era of strained economic conditions. Catechetical classes have been formed. Young and old alike are being catechized in the Way of Salvation, with the hope that when another celebration of our Lord's Nativity rolls around additional hosts will join in the singing of Christmas carols. Pastor J. S. Kistler, of Grace Church, East Stroudsburg, has been particularly blessed in his efforts among the unchurched in his community. One large class of adults was received by baptism and confirmation before the close of the year. Shortly thereafter another group will meet for instruction. In addition to these, a large class of young people is now being instructed and prepared for confirmation on Palm Sunday.

Music About Christmas Trees

There is scarcely a Lutheran home in which the family has not gathered about the Christmas tree to sing hymns of praise to the Christ child. It is doubtful whether many of them realize that a great number of these trees have either been grown or cut and shipped by Lutheran laymen. For many years the Poconos supplied many of our eastern cities with the evergreens used as the Christmas tree at the Yuletide. The most prominent growers were Lutheran laymen. When the supply became exhausted these men turned their attention to the forests of Maine, Vermont and Canada. At the same time that these men would take with them groups of workers from their home territory, they looked ahead and began to plant evergreen nurseries. Today as one travels through the Poconos he will witness hillsides covered with evergreens. Many of these are now being cut for the market and additional sapplings planted to take their places. In the Cherry Valley, to the south of Stroudsburg, through which the Palatinate Lutherans wended their way in the early nineteenth century, can be seen veritable forests of these beautiful firs, pines, balsams and spruces, which in the future will be used by the children of Christ in their homes as a place around which they can sing their carols of praise.

Ministers to Co-operate

Through the work of the Relief Board of the Commonwealth of Pennsylvania situations have been discovered which have greatly hampered effective work. At a recent meeting of the Monroe County Ministerial Association the pastors determined to assist the Board to develop a fine moral uplift among certain unfortunates in this district. They have agreed to give spiritual counsel and direction to those who have been placed in unfortunate conditions.

The Rev. C. W. Strasser, pastor of the Hamilton Parish of the Central Pennsylvania Synod, has recently purchased a home in Stroudsburg, which he is renovating to meet the needs of a pastor.

At the recent election Leo A. Achterman, a member of St. John's Church, Stroudsburg, was re-elected for a third time to represent the citizenry of the Pocono region in the Legislature at Harrisburg. During recent sessions, Mr. Achterman gave evidence of a fine Christian attitude by his opposition to the proposals for lottery, legalized betting at horse races, and numerous other bills which would tend to destroy the importance of the Lord's Day, the Church and the morals of the people. He was the only nominee on his party ticket to be elected in this district.

Mr. William L. Andre, prominent layman of Monroe County, and for years a member of the vestry of St. John's Lutheran Church, was called Home. His death followed that of his wife by a few weeks. Mr. Andre not only served his church well, but had been active in the community and business life of the country.

DETROIT LETTER

By M. Luther Canup, D.D.

IF CHURCHES make as much gain in attendance, contributions and religious consciousness as industry has picked up in the metropolitan area of Detroit in the last quarter of 1938, they should experience a considerable advance. The output of passenger cars and trucks in all probability reached an all-time high in October, November and December of last year.

Farmers Saved the Day

Much of the credit for our industrial recovery must be given to the farmers of this country. Mr. Roger W. Babson, an economist, predicted some months ago a sharp upturn in business and said it would have as its basis the bumper crops in the farm states. There are the tobacco growers of the South, the cotton and sugar growers, cotton and grain farms of the great Southwest, to say nothing of the fruit growers of Florida and California. It was the writer's happy privilege to motor to Yellowstone National Park in August and, judging from the corn and wheat fields we saw in Indiana and Illinois, the vast corn fields in Iowa, the wheat, corn and hay fields in Nebraska, the endless wheat belt in North and South Dakota and Minnesota, and the numerous and prosperous dairy herds we saw in Wisconsin, we are convinced that Mr. Babson is right. In the eleven states we traversed, sometimes referred to as the "bread-basket" of the nation, we did not see any soup lines or sit-down strikes. From names like Olson, Johnson, Jensen, Hansen, which we saw on mailboxes, we are persuaded that the Lutheran farmers of the great Northwest had much to do with turning the tide in our economic depression or repression and saving the day for America. The farmers usually have to pull the nation out of tight places, tough spots and messes in

which it finds itself. And the bright side of the whole picture is that sixty-seven per cent of Americans still live on the farm or in rural sections.

Nimrods in the North

About forty thousand deer hunters invaded the Upper Peninsula of Michigan between November 15 and 30 in search of a buck. The State Conservation Department estimated the great north woods herd at three hundred thousand, of which fifty thousand were bucks, the largest herd in the history of the state. The records show that about fifteen thousand nimrods got their bucks, thirty-nine per cent of the hunters. Some venison! But the saddest part of it all lies in the fact that in addition to the slaughter of deer, these hunters killed five of their comrades by accident; eight more died from heart attack or exposure. But the human killings were less than half that of last year; which brings some encouragement.

Priest Picketed

While our 450 delegates to the Baltimore biennial convention of the United Lutheran Church were wrestling with the problem of getting rid of a pastor when two-thirds of the congregation feel his usefulness is ended, involving the doctrine of the divine call, the parishioners of the Rev. Father Simon Borkowski, priest at St. Barbara's Roman Catholic Church, Vulcan, Mich., who had been ordered transferred to another parish by ecclesiastical officials, were picketing the parish house in protest to his being transferred. While the church authorities have authorized the priest to make his escape by calling in civil authorities, the priest to date has disobeyed even the Vatican's orders and is still behind picketed lines of his parishioners. He excuses his action by saying his going will cause bloodshed. While it is a most unusual occurrence when both priest and parishioners fail to obey the powers that be in the Roman Catholic Church, at the same time it is most refreshing to find a priest or pastor so well beloved by his flock that they will protest his being removed. On the other hand, Roman Catholic priests here in Michigan fear for Father Borkowski's insubordination. They predict that he will not only be denied a parish but that he will have to do at least two years of prescribed penance.

Democrats Out, Republicans In

January 1 former Governor Frank D. Fitzgerald, elected Governor of Michigan in the November election, will again occupy the Governor's chair at Lansing. The Hon. Frank Murphy, the third Democratic Governor ever elected in the one hundred years of Michigan's history, will relinquish his duties as chief executive of the state. There is so much victory in defeat and so much defeat in victory that neither party is boastful. The Republicans are saying the state is normally Republican and belongs to them by political tradition and inheritance. The Democrats are saying the defeat of Governor Murphy means an appointment to the cabinet of President Roosevelt. The outgoing Governor is a devout Roman Catholic while the incom-

ing Governor is a highly respected Protestant. Labor is deeply conscious of the loss of a good friend in the defeat of Governor Murphy.

That Father Coughlin Broadcast

While at a mass meeting of religious folk in Detroit November 20, the people were on their knees in humble intercession to Almighty God for the persecuted Jews of Germany (Protestants, Roman Catholics and Jews attending), Father Charles E. Coughlin, pastor of the Shrine of the Little Flower Roman Catholic Church, Royal Oak, Detroit, was asking the Jews of the world, over a nationwide broadcast of forty-seven stations, about the twenty millions of Christians killed between 1917 and 1937 in a Communist Russian Revolution which he claimed, erroneously we believe, was instigated and financed by the Jews.

The accusation has thrown the radio listening world into a perfect furor and bombs are still falling on both sides of the firing line. In the thick of the battle, Rabbi Leon Franklin, of Temple Beth-El, Detroit, gave out an interview to the daily press, in which he and Henry Ford had talked matters over, and Mr. Ford is purported to have expressed great love and sympathy for the persecuted Jews of Germany. In the first place, the world wondered when Mr. Ford suffered a change of heart because his own paper, *The Dearborn Independent*, twenty years ago was knocking the Jews right and left. On the following Sunday Father Coughlin doubted whether such an interview between Rabbi Franklin and Mr. Ford ever took place. This placed the rabbi, a highly educated religious and civic leader, squarely in the Ananias Club. Yesterday Frank J. Hogan, a Roman Catholic layman and president of the American Bar Association, took up the cudgel in a national broadcast and, as many feel, rather feebly defended the Jews. The Jewish people say Father Coughlin's radio audience had dwindled until he needed this sensational outburst to increase his listeners and to bring in more fan mail and fan money. Some very good Roman Catholics regret that Father Coughlin uses his parish, his pulpit and his priestly office in broadcasting such controversial subjects. And the end is not yet.

Lutherans Here and There

Lutheran Charities is now conducting its semi-annual drive for necessary funds, clothing, etc., "The Lutheran Gospel Hour" is broadcast every Sunday afternoon at 4.30 under the auspices of this organization. At its annual meeting November 13, which was broadcast, Dr. Ralph H. Long, Executive Secretary of the National Lutheran Council, delivered the address.

At a *Joint Reformation Service* held at Salem Lutheran Church, the Rev. N. A. Menter pastor, November 6, the Rev. Dr. E. Poppen, president of the American Lutheran Church, preached the sermon. After the service the pastors and their families were asked to remain for a social hour in the parish house. Strange how ecclesiastical differences and dogmatical doctrines will melt away when brethren of the same faith and subscribers to the same Augsburg Confession sit around the same table

and partake of ice cream and good German cakes baked by good German Lutheran women.

Lutherans everywhere will rejoice with the members of the Suomi Synod (Finnish) in their successful drive for \$175,000 for Suomi College at *Hancock, Mich.* The campaign was under the management of Dr. O. H. Pannkoke. It is said this campaign may set the high mark for raising funds among Lutherans in the New World in 1938. Hancock is the center of the Finnish Lutherans in America, both the college and theological seminary being located there. Some day the Suomi Synod and the United Lutheran Synod will be one. What a synod that will be!

President E. Poppen, of the American Lutheran Church, addressed the Inter-synodical Lutheran Pastors' Association of Detroit November 7. He spoke on "The Prospects for Lutheran Unity in America." A full attendance greeted the speaker, among them being pastors from the Missouri Synod on this territory.

GOD'S TEMPLE

By Lois M. Eish, Canton, Ohio

THOU TEMPLE of the Living God,
Most-dear and hallowed place,
Far down the corridors of Time
What memories we trace.

Upon the faith of saints of old
Thy firm foundations stand:
A Rock of Strength for hosts unborn,
Held by God's loving Hand.

A mighty host have thronged Thy gates,
Whose loving hands were raised
In prayer and gratitude to God;
Whose lips, His Name have praised.

'Twas here they came in hours of joy;
Here, holy vows they said,
And here, bruised hearts found healing,
And loving hearts were wed.

Before thine altar, hungering hearts
The Bread of Life received,
And sin-sick souls, repentant, there
In Christ their Lord believed.

Within thy courts men sought their Lord,
And found Him ever near:
There listened to His Holy Word,
Which brought them peace and cheer.

And we, who walk thine aisles this day,
Lift grateful songs of praise
To God, Whose hand down through the
years

Has guided all thy ways.

We praise Him for the saints of old,
For pastors brave and true,
For all who served thine every need,
Whose deeds few ever knew.

We pray that He our lives may use
In loving service, too.
And help us hold thy beacon high,
That lights our pathway through.

God grant thy Holy Light to shine
Far down the coming years,
To show the Way for countless hosts
Till Peace on earth appears.

[Dedicated to Trinity Lutheran Church, Canton, Ohio, on its Centennial Anniversary, November 6, 1938.]

BALTIMORE LETTER

By the Rev. Lloyd M. Keller

THE SENTIMENT of thousands of church people of Baltimore and throughout the State of Maryland found expression in the votes cast at the general election in November which overwhelmingly supported the recent marriage legislation that is directed toward preserving the sanctity of the marriage bond.

State Marriage Legislation Sustained

In an effort to eliminate the marriage racket which operated in certain border towns in Maryland, the combined efforts of the forces of decency in the Roman Catholic Church, the Protestant churches, and the Hebrew religious groups were instrumental in achieving the passage of a State Marriage Law in 1937. This law provided that a period of forty-eight hours must elapse after the marriage license is secured before the ceremony may be performed. The law was aimed at correcting evils that obtained for years in border towns of the state occasioned by fly-by-night couples coming to Maryland to secure licenses and be "married in thirty minutes." This new law introduced restrictions that were in consonance with those of adjacent states.

However, before the law could go into effect, those who were profiting in the marriage racket succeeded in getting more than 10,000 signatures to obtain an injunction against operation of the new law until the law could be referred to the electorate. In the general election in November the 48-hour marriage law was sustained by a vote of 167,122 for the law and 57,369 against. The new law went into effect the first week in December. Since then certain unfrocked ministers have moved farther south with their taxicab cohorts to continue their lucrative business of performing hasty marriages in another state.

State Lottery Voted Down

On the same ballot was an amendment to the state constitution to repeal an old law which prohibits lotteries in the State of Maryland. Had this amendment passed, the way would have been cleared for the politicians to promote vicious legalized lottery legislation. Such legislation would have followed inevitably at the next meeting of the legislature for raising state revenue. This amendment was defeated by the very convincing vote of 123,365 to 90,805.

The results of the election on the marriage issue and the gambling issue were secured largely through the effective educational campaign carried on by the Baltimore Council of Churches during a period of several months preliminary to the election. Direct contact was made with 900 churches throughout the city and state. Eighteen rallies were held in the counties. A force of five members of the staff of the Council of Churches gave three weeks of constant attention to plans of arousing the church people to exercise their franchise on two moral issues in the election.

Action of Annual Meeting

The position of many Christian people throughout the state on the lottery question is indicated in extracts from the Resolution Against Legalization of Lotteries adopted unanimously at the annual meeting of the Council of Churches and Christian Education of Maryland and Delaware, which was held in Christ Lutheran Church, November 3. It will be voted that this resolution incorporate the action of the Maryland Synod on gambling, adopted at its meeting in 1936 in Baltimore.

Extracts from the resolution follow:

"Whereas, the lottery method for raising state revenue is *politically unwise and unjust* because:

- (1) It encourages an irresponsible and reckless appropriation of funds by politicians;
- (2) It is a concealed form of taxation that places the burden of taxation upon those citizens least able to bear it, and

"Whereas, the lottery method for raising state revenue is *morally vicious*, because:

- (1) The principle of gambling underlying the lottery is irrational and proceeds upon the basis of a crazy universe;
- (2) Reasonable obligations of a civilized community should be met and discharged in an open, direct and rational manner, and

"Whereas, the lottery method for raising state revenue is *anti-social* because:

- (1) It employs an anti-social technique to accomplish social ends,
- (2) It pauperizes the poor by legalizing allurements of prizes on the part of those people in most desperate circumstances and thereby further demoralizing society,

"THEREFORE, BE IT RESOLVED

(1) That, we, the Council of Churches and Christian Education of Maryland and Delaware in convention assembled at Baltimore, Maryland, November 3, 1938, record our opposition to the proposed constitutional amendment to nullify Article 36 prohibiting lotteries in the State of Maryland, and

(2) That, we urge upon all Christian citizens throughout the State of Maryland to exercise their right of citizenship and vote against the proposed amendment in the coming election."

IOWA SYNOD NEWS

By the Rev. August W. Gruhn

DR. LELAND LESHER, for the past three years president of the Iowa Synod, tendered his resignation at the Synodical Board meeting at Cedar Rapids, November 30, this resignation to become effective January 1, 1939. Dr. Lesher announced plans to leave Grace Church, Muscatine, Iowa, after thirteen years of outstanding service. Under Dr. Lesher many fine accomplishments in the congregation were recorded.

During the presidency of Dr. Lesher in the Iowa Synod, many fine things were accomplished and a splendid spirit pre-

vailed throughout the congregations. It is with regret that the synod saw him go. It was during this three-year period that St. John's Church, Des Moines, dedicated their new building; a new mission was begun at Sioux City; and Unity Church in East Des Moines dedicated its new structure. The Synodical Board accepted Dr. Lesher's resignation with regret, and named the Rev. Mark Getzendaner of St. Mark's Church, Davenport, now vice-president, to complete the unexpired term as president. All official correspondence for the synod may be addressed to Pastor Getzendaner at Davenport, Iowa, after January first.

Mr. Lesher goes to Grace Church, Lincoln, Nebraska.

Sioux City Mission

Under the leadership of Dr. M. J. Beiber and with the assistance of the Rev. A. B. Schwartz and his people, the Board of American Missions established a new congregation at Sioux City, Iowa. Articles of Incorporation were adopted in November and the charter roll is the largest in any mission so far begun, with the possibility of attaining 150 members for the charter roll by January 1. This mission promises to be one of the finest opportunities in this territory.

The Rev. Carl V. Tambert has accepted the call to St. Paul's Church, Clinton, Iowa, after a pastorate of four years at Burlington, Iowa.

Dr. J. S. Leamer of the Clinton Church announces his retirement, beginning the first of the year 1939.

The Rev. E. A. Piper, pastor of the English Lutheran Church, Webster City, and secretary of the Iowa Synod, has resigned to accept the call to the First Lutheran Church, Fairfield, Iowa, which was vacated last summer by the leaving of the Rev. W. F. Rex, who accepted a pastorate in the East. Mr. Piper served at Webster City for fifteen years, and had many splendid accomplishments in the work of the Church to his credit.

LUTHERANISM IN ERIE 130 YEARS OLD

THE 130th anniversary of the organization of St. John's Church, Erie, Pa., was observed November 27 with services the entire day, and closed with the anniversary party the following Wednesday evening. The anniversary sermon was preached Sunday morning by Dr. Henry H. Bagger, president of the Pittsburgh Synod. Sunday evening the theme of the service was "The 130th Anniversary of Lutheranism in Northwestern Pennsylvania." The lessons were read by Dr. N. E. Yeiser, Conneaut, Ohio, and the Rev. Albert U. Gessler, pastor of St. Stephen's, Erie. Dr. E. Maclay Gearhart, pastor of Luther Memorial Church, Erie, preached the sermon, and the Rev. W. E. Frey, Zion's, Erie, and the Rev. William Hall of Corry, Pa., officiated in the closing service.

Wednesday evening, Dr. Gustave A. Benze, pastor of the congregation, presided. Congratulations were voiced by Mayor Charles Barber in the name of the community; the Rev. Shelden S. Schweikert, in the name of the Lutheran churches; Mr. John V. Laver, for the congregation; Hugo Eichler and Robert Faber for the Sunday school; the Rev. L. O. Benze of Ashtabula, Ohio, and the Rev. T. H. Althof of Murraysville, Pa., for the sons of the congregation; and Sister Charlotte for the absent Sisters; Mrs. Kathleen B. Blake for the descendants of the earliest members. Dr. George H. Schnur pronounced the benediction.

According to Dr. Benze, St. John's Church is the oldest religious organization in the City of Erie. Its records are continuous from August 18, 1808, on which date the baptism of eighteen children and one mother is recorded. The first Lutheran pastor to hold services in Erie was the Rev. John M. Steck of Greensburg, who ministered to the Lutherans in this section in 1805.

Among the first settlers in Erie County was a group of Pennsylvania Germans who came between 1798 and 1805, and became the founders of the Lutheran Church. They were served by traveling missionaries until 1822, when the first resident pastor, the Rev. John Karl Rebenach, took charge in 1825.

A new day dawned for Erie Lutherans when a new constitution was adopted January 1, 1835, signed by one hundred members. A call was extended to the Rev. Carl Frederick Stohlman, who later became one of the great Lutheran leaders in the East. The first church was dedicated August 8, 1842, during the pastorate of the Rev. Michael Kuchler. The original frame church was superseded by a brick church, partly incorporated in the present building, and erected during the pastorate of the Rev. Jacob Blass, September 1861.

The "Benze Era"

1872 marked the dawn of the "Benze Era," as Dr. E. B. Burgess puts it. The Rev. Adolph Leopold Benze became pastor here Easter 1872, and under his strong leadership the congregation passed into the full possession of its great heritage. The old church was remodeled in 1885. At the time of his death, January 18, 1891, he was the most beloved pastor in Erie. His son, Dr. G. A. Benze, was called as his successor, and has served as pastor since February 18, 1891; for sixty-one years one pastorate has been served by father and son. Dr. C. T. Benze was associate pastor with his father 1898-1906.

During the present pastorate, St. Stephen's and St. Matthew's churches were organized, as was the Lutheran Home for the Aged. Dr. Benze was also one of the prime movers in the organization of English churches at Lawrence Park, Wesleyville, Conneaut, and Ashtabula, Ohio, and Dunkirk, N. Y.; the present church auditorium was built and the Sunday school remodeled; English services were introduced; also a daily vacation Bible school and a weekday religious school.

The following sons and daughters of St. John's consecrated themselves to life service in the Kingdom:

F. A. Kaehler, D.D.; Gustave A. Benze, D.D.; C. Theodore Benze, D.D.; William Ludwig, D.D., New York; the Rev. Joseph Schmalenbach; the Rev. L. O. Benze; the Rev. A. L. Benze; the Rev. Robert Ischinger; the Rev. J. Melhorn; the Rev. Paul Porath; the Rev. T. H. Althof; the Rev. Harvey C. Coovert; F. W. Weiskotten, D.D.; the Rev. S. Weiskotten; the Rev. Julius Blass; the Rev. Charles Boehner; the Rev. W. T. Benze; Sister Frieda Wente; Sister Esther Schenker; N. E. Yeiser, D.D.; and the Rev. William Hall.

SIXTIETH ANNIVERSARY

Tribute Paid Mrs. H. K. Fenner
by Missionary Society

ON THE NIGHT of December 11 Fenner Memorial Congregation, Louisville, Ky., celebrated the sixtieth anniversary of the founding of the Missionary Society in this parish. The first society was organized by Mrs. Harlan K. Fenner in December, 1878, this society sponsoring five others, all active in the program of mission work. Mrs. Fenner was recognized for her distinct leadership and was honored by being elected president of the local Missionary Union, and of the Missionary Society of the old General Synod. Throughout her active service she was a dynamic factor, not only in the program of her own Lutheran Church, but in the program of missions in general. Through the interests of these societies, the work of the King's Daughters was organized in the church and other mission work was done in Kentucky. In 1888 Mrs. Fenner organized the first Light Brigade in the church; in 1926 the first Young Women's Society was organized, and in 1928 the second Young Women's Circle was founded.

Following her retirement from the active work in the parish, she was elected president emeritus of the Women's Missionary Society in her church. In a beautiful service, she commissioned Mrs. Frank O. Taafel, wife of the newly elected pastor, to continue in her place. So in 1929 Mrs. Taafel assumed active leadership now relinquished by her distinguished predecessor. Since her work in Louisville, Mrs. Taafel has been honored by serving as president of the Louisville Lutheran Missionary Union, and two terms as president of the Kentucky-Tennessee Synod's Missionary Society. In 1938 Mrs. Taafel organized the third Young Women's Society in the church, this society being known as the Frances Fenner Missionary Society, in loving memory of their departed leader and friend.

A pageant written by Pastor Frank O. Taafel entitled, "Sending Out the Light," was presented on this occasion. The service was augmented by special music by the senior and junior choirs of the church. Miss Mary Helen Ferguson, granddaughter of Mrs. Fenner, portrayed the part of Mrs. Fenner when she came to Louisville in 1877. Mrs. Gebhard, oldest living member of the Missionary Society, took the part of Mrs. Fenner as she commissioned Mrs. Taafel to carry the Light "to the glory of the Master and the Strength of the Church."

During these sixty years, these organizations have contributed more than \$25,000 to the various mission programs of the Church. Today, each is an active and progressive group, doing splendid work for the church at large and Inner Missions in particular. As they approach the sixty-first year of their ministry, prayer and determination will carry them on to higher and nobler goals.

FRANK O. TAAFEL.

PASTOR FIEDLER TAKES UP NEW WORK

A NEW DAY is dawning for the Inner Mission work in Berks County, Pa. January 1, 1939, the Rev. Fred J. Fiedler will take up his duties as mission pastor and superintendent of the Inner Mission Society in Berks County. The Board looks upon the coming of Pastor Fiedler as a real opportunity to help pastors and people in this area in the fuller discharge of the duties of serving love and is anticipating increased support from the churches. More specifically, Pastor Fiedler is called to expand work at the Wernersville State Hospital, the Berks County Prison and Sanatorium, and to share with Sister Edith the work of hospital visitation. But primarily he will go to all our Lutheran congregations in this section to educate the people and assist the pastors in local Inner Mission problems. As pastor he will represent the Lutheran Church among agencies of similar character in the county.

Mr. Fiedler comes to the Inner Mission work after a successful pastorate of more than eight years in St. Mark's Church, Birdsboro, Pa. Prior to that time he served one term of seven years as a missionary in Rajahmundry, India, under the U. L. C. A. Board of Foreign Missions. Even while in the Seminary at Philadelphia, his inclination led him to extra studies towards spending himself for Christ's children, whether at home or abroad. Mr. Fiedler was ordained by the Ministerium of Pennsylvania in 1921. He is a pastor in the full sense of the word. He is a consecrated worker, and with his mission experience is particularly qualified for this ministry of mercy.

FIFTY YEARS OLD

Advent Church, Trenton, N. J., the Rev. Rudolph F. Krauch pastor, celebrated its fiftieth anniversary Sunday, December 4, with special events and services during the entire week. The following guest speakers participated: E. P. Pfatteicher, D.D., William Hermann, D.D., J. Henry Harms, D.D., Prof. Henry Offerman, D.D., and the Rev. Norman Sutterlin, a son of the congregation. A feature of the celebration was the raising of \$4,000 towards the liquidation of the debt.

During its fifty years the following men have served as pastors: the Rev. G. L. Gardner of Roxboro, who founded the congregation; the Rev. John Heissler, who served the church for thirty years; the Rev. Louis SchmidtKonz; and the present pastor, who will have served the church ten years in March.

40 YEARS IN PASTORATE

FESTIVITIES marking the fortieth anniversary of the Rev. Austin H. Roeder as pastor of Christ Church, Rochester, N. Y., were planned as a surprise by his devoted congregation.

The celebration began with a banquet and reception Thursday evening, November 17. The large parish hall was filled to overflowing with members and friends who had come to honor their esteemed pastor and his wife, who for two score years had served them and the community so faithfully and well. Of the members who were present at the reception tendered Pastor Roeder and his wife when they began their ministry at Christ Church, only a few are living. Mr. Andrew Utz, the only surviving member of the church council which extended the call, is one of them. They occupied seats of honor in front of the speakers' table. Mr. Utz did a bit of reminiscing. Pastors who were student friends of Pastor Roeder brought greetings: Pastors Carl Betz, Bethlehem Church; Henry C. Erbes, Trinity; Ernst Heyd, Zion; William Trebert, St. Luke's, all of Rochester; and George Bock, St. John's, Lancaster, N. Y.; and Christian Krahmer, Concordia, Kendall, N. Y.

The guest speaker was the Rev. Herbert Bosch, pastor of Concordia Church, Buffalo, N. Y., and president of the Western Conference of the United Synod of New York. A basket of American beauty roses and a substantial check were presented by the congregation to the pastor and his wife in token of their love and esteem.

The anniversary services were held the following Sunday, December 20. A special program had been arranged for the Sunday school with Pastor Fred W. Heins, superintendent of the Lutheran Inner Mission of this city, as speaker. At the main service Ellis B. Burgess, D.D., LL.D., president of the United Synod of New York, preached the sermon. At the evening service, sponsored by the Luther League, Pastor Henry C. Erbes addressed the youth of the church.

Pastor Roeder came to Rochester from Tremont, Pa., to take charge of what at the time was a struggling congregation. Under his efficient leadership it has grown and developed into a strong and flourishing congregation. During his pastorate, the church was remodeled, and to meet the needs of the Sunday school and parish work a modern parish house was built.

The record of ministerial acts is as follows: Baptisms, 1,160; marriages, 554; funerals, 640. More than 800 were received into church membership.

Pastor Roeder was treasurer of Wagner College for nine years and a member of the Board of that institution. For ten years he served as secretary of the Rochester Lutheran Pastoral Association and for one term was its president. He was also president of the Western Conference. He has been engaged in many community activities and the inspiration of his faithful ministrations, resulting in the laying of foundations of good citizenship and Christian character, will prove a lasting blessing.

There are those who look with misgiving on long pastorates, but the fruits of his ministry at Christ Church are apparent.

THIRTY YEARS OLD

DECEMBER 11 *St. Mark's Congregation, Mooresville, N. C.*, observed the thirtieth anniversary of its organization. Dr. J. L. Morgan, president of the North Carolina Synod, preached at the morning service. At a special afternoon service short addresses were made by the Rev. C. A. Phillips and L. A. Thomas, D.D. I. N. Kennedy, D.D., pastor of the Associate Reformed Presbyterian Church, brought greetings from his church and from the local Ministers' Association. A special feature of the afternoon service was the consecration of a receiving bason given in memory of Mr. and Mrs. F. A. Cloaninger by their children. Greetings from those former pastors who could not be present were read. Thirteen of the twenty-four charter members were present at the services; sixteen of them are now living.

In December 1907 the Rev. J. L. Morgan, then the synodical missionary, began holding services in Mooresville, and December 13, 1908, *St. Mark's* was organized. Services were held in the Associate Reformed Presbyterian Church from 1907 until January 1911, at which time *St. Mark's Church* was completed. Pastors who have served the congregation are: J. L. Morgan, D.D., Student M. L. Kester, I. E. Long, D.D., L. A. Thomas, D.D., the Rev. G. H. L. Lingle, Student J. E. Walker, the Rev. C. A. Phillips, and Student P. E. Moose. The Rev. L. E. Blackwelder is now in his sixth year in the parish.

The growth of the congregation, while not fast, has been healthy. Its confirmed membership is now 215. At first it was affiliated with Trinity, Landis, then with *St. Luke's, Bear Poplar*. Since January 1, 1921, it has been self-sustaining. In the thirty years it has expended a total of \$101,011—\$74,035 for local purposes and \$26,976 for benevolence.

Much of the lay leadership of the synod has been supplied by this congregation. Members have served, and are now serving, on college and seminary boards, in synodical offices, and in district and synodical offices of the Brotherhood and Missionary Society.

JUBILEE SERVICE AT AUDUBON, N. J.

THE MEMBERS of Holy Trinity Church, Audubon, N. J., observed the twenty-fifth anniversary of their incorporation with a special series of Silver Jubilee services December 4, 8 and 11. December 4 at 11.00 A. M., the Rev. Dr. Joseph D. Krout, secretary of the Central Pennsylvania Synod, installed the Rev. Paul W. Kapp, as his successor in Audubon. The Rev. Dr. George A. Greiss of Allentown assisted in the service and delivered the charge to the pastor prior to the charge to the congregation by Dr. Krout. That evening the newly-installed pastor delivered his acceptance sermon and sounded the note for the anniversary celebration.

Thursday evening, December 8, a Lutheran and Community Night service was held. Seminarian Herman Heim, student assistant to the pastor, conducted the opening liturgy. Local clergymen and community officials extended greetings, and the

Rev. Mr. Kapp responded. Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, delivered the anniversary sermon. He stressed the principles of incorporation and challenged the members to continued growth in service for the Church. Following this service in the sanctuary, the congregational reception for the pastor and his family was held in the social hall near the church. Felicitations and well wishes were given by visiting pastors and officials including: the Rev. S. H. Rudisill, Collingswood; the Rev. B. W. Krapf, Haddon Heights; the Rev. D. F. Irvin, Haddonfield; and Hon. A. F. Ganser, Audubon. The congregation presented Mrs. Kapp with a basket of beautiful flowers and Pastor Kapp with a substantial contribution for a set of stoles. The Ladies' Aid Society served delicious refreshments.

December 11 was Silver Jubilee Sunday with the historical service in the morning. The pastor preached on "Ecclesiastical Blessings." The evening service was attended by all the organizations, who responded to the roll call and enjoyed the musical program of the senior choir directed by Mrs. Gunard Johnson and the junior choir instructed by Miss Estelle Whittle. The pastor gave a brief jubilee message.

CLOSE OF BICENTENNIAL CELEBRATION

THE CLOSING events in a year-long celebration of the bicentennial of the *Evangelical Lutheran Church of Frederick, Md.*, were: First, a service of praise and thanksgiving at which the sermon was preached by Frederick H. Knubel, D.D., LL.D., president of the United Lutheran Church. The Rev. George H. Seiler, president of the Middle Conference, assisted in the service. Second, the ordination and installation of the Rev. Herbert L. Schluderberg, assistant pastor. The official acts were performed by the president of the Maryland Synod, Carl C. Rasmussen, D.D. The sermon was preached by the Rev. Fritz O. Evers, pastor of Old Zion Lutheran Church, Baltimore. Third, a very interesting exhibit of antiques, old books and other articles of historical interest connected with the church or its families. Fourth, a social evening in honor of the one living former pastor, U. S. G. Rupp, D.D. Dr. Rupp was pastor for twenty years and greetings were brought by Henri L. G. Kieffer, D.D., who began his ministry in Frederick at about the same time as did Dr. Rupp.

REMEMBERED HER CHURCH

Miss Margaretta Miller, one of the best known and most beloved women in Winchester, Va., died November 12, 1938, in the ancestral home in that city. Miss Miller was born in Winchester January 22, 1850, and spent her entire life in that city. She was a humble follower of her Saviour and spent her long and useful life in devoted service to Him, His church, and in her family, always striving to lighten the burdens of others.

THE NEW YEAR

By G. Luther Weibel, Trenton, N. J.

RING OUT the bells! The New Year comes;
And hidden in his hand he brings
New cares and duties to be done,
As Time moves on with fleeting wing.

So welcome him with joyful song;
Ring out the bells in welcome gay;
Give him a cheer both loud and long—
The New Year comes to us today.

New resolutions let us make;
Let now our happy voices ring;
From sloth and lethargy awake,
For blessings doth the New Year bring.

Resolve that no unkindly deed
Shall hurt your brother on the way,
That you will help the one in need,
Spread cheer and sunshine day by day.

Resolve that selfish aims shall cease,
And, as you journey on the road,
You'll seek in Christ to find release,
That sin shall no dominion hold.

Resolve that every day you'll pray
For deeper love, a heart that's pure,
For strength and guidance on the way;
To overcome temptation's lure.

She had been a member of Grace Lutheran Church since she was a young girl and took a deep interest in its work. She was a teacher in the Sunday school until her health began to decline after the death of her sister, Miss Marianna Miller, about six years ago.

The funeral was held from her home November 15 in charge of the Rev. Dr. George S. Bowers of Baltimore, Md., a former pastor of Grace Church and a friend of Miss Miller's. Interment was made in the family lot in Mount Hebron Cemetery.

In her will bequests were made to many relatives; also \$300 to the Salem Hebrew Lutheran Mission, Baltimore, and the American Bible Society; \$5,000 to the trustees of Grace Lutheran Church, Winchester; \$5,000 to the U. L. C. A. Board of Foreign Missions for work in Kumamoto, Japan; \$5,000 to the Lutheran Orphanage at Salem, Va.; \$5,000 to the U. L. C. A. Board of American Missions; \$1,000 to the Woman's Auxiliary of Grace Lutheran Church to be applied to the endowment fund. The old home with the adjoining lot is to be given to the trustees of Grace Lutheran Church for an old ladies' home, to be known as "The Godfrey Miller Home," with an endowment of \$5,000. Some of the furniture will be used in this Home.

STATE COLLEGE CHURCH REDEDICATED

ON THE morning of December 11 *Grace Church, State College, Pa.*, was rededicated after extensive remodeling was completed. At the morning service Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, preached the sermon, and the Rev. W. J. Wagner, retired minister, the Rev. C. F. Lauer and Dr. W. H. Traub of Omaha, Nebr., a former pastor, participated in the service. Dr. Traub preached the sermon in the evening.

On Monday evening, Dr. I. S. Sassaman, the first pastor of Grace Church, now pastor of St. Matthew's, Williamsport, Pa., Dr. Traub, and the Rev. John I. Cole, pastor of the New Berlin Parish, the one ministerial son of this church, addressed the gathering. Mr. R. K. Maneva of Williamsport gave a brief organ recital before the service. A social hour followed the service in the social rooms.

Tuesday evening a Community Service was held, and messages were brought by Dr. Sassaman as president of the Susquehanna Conference of the Central Pennsylvania Synod, the Rev. J. W. Zang, president of State College Ministerium, and the Rev. C. E. Arnold of Bellefonte. Prof. Hummel Fishburn gave a brief organ recital.

"The Children of the Church" had their service December 14 at 6.30 P. M., and the Junior Choir, under the direction of Prof. M. S. Gjesdahl, provided music. An hour later the auxiliary organizations were honored. Dr. C. P. Wiles, editor of the U. L. C. A. Parish and Church School Board, delivered the address, and Dr. E. R. Van Sant was at the organ. The Lutheran students of Penn State College and their friends were on the program for Thursday evening. Miss Mildred E. Winston, secretary of the Board of Education of the U. L. C. A., was the speaker, and John W. Harkins, son of the pastor, gave a brief organ recital.

The services closed Sunday, the 18th, with the administration of the Communion at morning and evening services.

A large number of the members of the church have contributed monetary gifts and pledged additional gifts of money in the future that the work of remodeling and enlarging might be done; but in addition several windows were given, also brass furnishings on the altar, and curtains between the auditorium and Sunday school and between classes.

Dr. J. F. Harkins has been pastor of this congregation since 1918 and has been Lutheran student pastor of Pennsylvania State College since 1921. This student group has enlarged its activities and has assumed a position of increasing importance in the life and work of the congregation. Today the Lutheran students in the college number 807. Two men from the group have gone as agricultural missionaries to our fields in India and Africa, and \$1,000 was presented a few years ago to the church for the present building operation.

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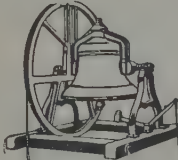
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ROANOKE COLLEGE

The Christmas holiday season at Roanoke College began December 17, 1938, and will continue until January 3, 1939, according to announcements from the Dean's office.

From the campus students will trek to their homes throughout the East, while many faculty members will spend their vacation away from Salem attending professional meetings.

Participation in extra-curricula activities as an excuse for poor classwork was dealt a jolting blow at Roanoke College recently in a survey made by Dr. Jack Brown, director of dramatics, among members of the cast of a recent play.

The scholarship average of those participating in the play was 1.40, or nearly a "B" grade. One character had turned in an average of 2.42, almost an "A" grade, and even freshman members of the cast turned in creditable ratings.

Dr. Brown estimated that during the last week of rehearsals for the production, the cast worked on an average of four hours per day, having put in an average of at least two hours a day for the entire five weeks of preparation for the play. He claims that his play production group is a fair example of extra-curricula work and that the figures in the survey indicate that extra-curricula work in general is stimulating rather than distracting in regard to classwork.

John Temple Graves, one of the South's outstanding lecturers and journalists, spoke to the students of Roanoke College recently on world affairs.

Mr. Graves, author of a widely syndicated newspaper column entitled "This Morning," declared that the basic trouble with the world today is the lack of well-rounded education. He stressed the need for an education that teaches students how to live as well as how to make a living.

He praised the work of independent lib-

eral arts colleges in providing young Americans with a well-rounded education so that they may understand the variety of problems—economical and political—that confront the country.

CHRISTMAS AT HAMMA

FOR THE third successive year the ancient Christmas liturgy, "The Office of the Prophetic Word and Litany of the Holy Child," was used by students at Hamma Divinity School, Springfield, Ohio, in the annual Christmas Vespers, which was held Wednesday evening, December 15. The Litany of the Holy Child is conducted by candlelight, with each member of the congregation receiving the light for his candle from the altar candle. Paul Plasterer, senior from Wooster, Ohio, president of the student body, preached the sermon on "The Supplanting Light." Dorris A. Flesner, senior from Golden, Ill., led the Office of the Prophetic Word, and J. Alfred Updegraff conducted the Litany of the Holy Child, which followed the sermon as a closing service.

Special music was under the direction of the music committee, and included organ selections by E. Arne Hovdesven, professor of the Wittenberg School of Music; soprano solo by Miss Ada Margaret Kommel, "Gesu Bambino"; and "O How a Rose E'er Blooming," by the seminary quartet, composed of Edward Driscoll, James Baldwin, Don F. Alber, and Robert Meister.

This service is entirely under the direction of the students, and the chapel was filled to overflowing with the many friends who came to worship with the seminary in this inspiring Christmas service.

RICHARD L. SMITH.

**MARY J. DREXEL MOTHER-
HOUSE AT HALF CEN-
TURY MARK**

(Continued from page 2)

Sister Anna Ebert's Address

In the committee room of the Lankenau Hospital hangs a beautiful portrait of Elise Lankenau, which was presented to the hospital by her father on his eighty-third birthday. Directly beneath this painting is a bronze tablet on which are inscribed among other words these—"Elise Catherine Lankenau—whose thoughtful benevolence suggested the founding of the Mary J. Drexel Home."

It has always seemed significant to me that the establishment of our Motherhouse was suggested by a woman as a memorial to a woman for a service rendered by women. But just as Elise Lankenau's suggestion was backed by her father's material means in order to become reality, so down through the years others have followed in Mr. Lankenau's footsteps to continue this service and to make it permanent.

It is reported of Gertrude Reichardt, the first deaconess of modern times, that during the latter part of her life when-

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Dr. Ross Stover
Pastor

ever she spoke about the development of the diaconate, she always expressed two thoughts—"God's great goodness" and "our utter unworthiness." Tonight, as we think of the outstanding events of the past half century, our hearts express the same sentiment. Our deaconesses who have been in the service fifty-four years down to those who have just entered, unite with me in thanking God for His great goodness and in feeling our utter unworthiness of all His blessings.

As we express our thankfulness to God and to you, His instruments, we come with a birthday wish. Father Lankenau gave a beautiful gift to the Church when he built the Motherhouse fifty years ago and endowed it. During his lifetime he made just one request of the Church—that she send her daughters to develop the Ministry of Mercy in her midst. The number of Sisters in our Motherhouse has now grown to 119. But the daughters of the Church have been slow in coming, perhaps mainly because they have not known of the work and the beauty of the service.

Will you not return to your parishes and help to secure consecrated and talented young hearts and minds not only to continue to carry on this work within the next half century, but to assist in giving it its rightful place within the Church so that men may see in ever greater measure this Flame of Love burning.

Past, Present and Future

No one can fully estimate the influence for good that the Philadelphia Motherhouse has wielded during the past half century. Only God knows the extent of such an influence. One has only to visit the institution to feel and know and appreciate the Christian spirit and atmosphere of the Home. The pastors and all the Sisters, and those who assist in the work are doing a great service.

PERSONAL

The Rev. Dana H. Johnson, pastor of the First Lutheran Church, Dayton, Ohio, addressed students and faculty of Wittenberg College, Springfield, Ohio, December 16, on the last school day of the year. He spoke to an attentive audience on, "It Isn't Far to Bethlehem," and declared that "No other place in all the world holds quite the fascination for mankind as does that little village set in the rocky hills of Judaea a few miles south of Jerusalem."

During this impressive service, the a cappella choir sang under direction of Prof. John Thomas Williams, and the orchestra played under direction of Prof. Arnold L. Oehlsen. Prof. John Thomas Ham of the Wittenberg School of Music sang two numbers.

President Rees Edgar Tulloss conducted the reading of the Morning Suffrages. Dr. T. A. Kantonen read the Christmas prophecy from Isaiah. Dean L. H. Larimer of Hamma Divinity School pronounced the benediction.

December 18 the Rev. Karl Knauff, a graduate of Waterloo Seminary, Waterloo, Canada, and at present assistant pas-

tor of St. Matthew's Church, Kitchener, Canada, was installed as pastor of the Heidelberg-Erbsville Parish of the Canada Synod. The Rev. S. J. Wittig of Conestogo installed the pastor at Heidelberg, and the Rev. W. H. Knauff of Preston, father of the young pastor, officiated at the services at Erbsville.

The Rev. Marion G. Richard, pastor of First Lutheran Church, Collingdale, Pa., recently tendered his resignation as pastor to take effect at the end of December 1938. He served this congregation as supply for several months and became the regular pastor September 1, 1921. In these seventeen years he has baptized 216 children; received 544 people into church membership; attended 145 funerals; and officiated at 47 weddings. In 1923 a large corner lot was purchased for \$7,000, and in 1926 a commodious church was erected and furnished at a cost of \$44,000. This congregation was organized February 13, 1921, by the Rev. Dr. S. D. Daugherty, then superintendent of Home Missions of the East Pennsylvania Synod. September 18, 1938, Mr. Richard celebrated the fortieth anniversary of his ordination to the gospel ministry. He has served four churches in Pennsylvania and one in Florida. He hopes to be of service to the Church as opportunity offers.

CONGREGATIONS

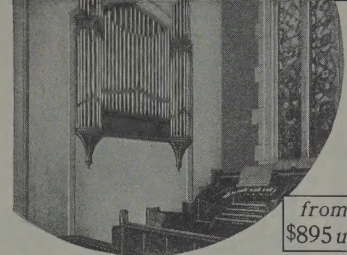
Anderson, S. C. Fifteen of the women of Holy Trinity Church, the Rev. Alton C. Clark pastor, met in informal session on the night of December 12 for the purpose of organizing themselves into a group whose primary interests would be in the local congregation. The meeting, which was held in the reception room of the recently completed parsonage, was characterized by much enthusiasm and zeal. It was agreed that the new organization be called "The Woman's Guild."

The two-fold aim of the organization as set forth is to care for such properties of the church as the members might deem advisable and necessary; to cultivate the social feeling among the members of the church. The group purposes to meet the second Wednesday of each month in the homes of members.

Holy Trinity at present has a confirmed membership of fifty-five; thirty of whom are ladies. Fifteen of these have already affiliated with this organization that promises to be a great asset to the local church. Holy Trinity Church is in non-Lutheran territory, the nearest Lutheran Church being thirty-two miles away. But the church has made steady progress under the supervision of the Board of American Missions.

On the night of November 20, the Women's Missionary Society of Holy Trinity Church had its public Thank-Offering program. Dr. James C. Kinard, president of Newberry College, was the guest speaker and took as his theme, "A Little Box." The vested Junior Choir led the Vesper Service and sang special music. "The Nativity," a beautiful Christmas pageant, was presented by the combined Junior and Senior Choirs of the congre-

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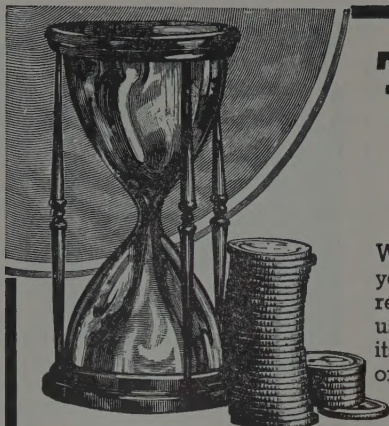
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MINNESOTA

WHO OWNS LUTHERAN BROTHERHOOD?

The insured members are the Lutheran Brotherhood, they *own* the Lutheran Brotherhood, and they *alone* receive the profits of the Society. There are *no* stockholders. All Lutheran Men, Women and Children are eligible for membership.

gation, December 18. The directress of the pageant was Mrs. W. D. Matthews.

At the December meeting of the Anderson Ministers' Union the pastor of this congregation was elected president of this organization, which numbers twenty pastors of Anderson churches.

Coudersport, Pa. December 11 was a red letter day in the history of St. Paul's Church, being the day of installation of their new pastor, the Rev. Clemens W. Schirmer. Dr. H. H. Bagger, president of the Pittsburgh Synod, conducted the installation service. The combined choirs of the church sang appropriate music. New life is manifested in all departments of the congregation. Pastor Schirmer will also conduct services at Germania, Pa.

Mansfield, O. The seventeenth anniversary of the pastorate of the Rev. C. F. Sheriff was observed December 4, 1938, with appropriate services. Greetings were brought from the City of Mansfield by the Hon. C. M. Hunter, Mayor of Mansfield. Greetings were read from the Richland County Ministerial Association. E. E. Flack, D.D., Th.D., professor in Hamma Divinity School, preached the sermon. The Rev. W. C. B. Harris assisted in the service. Music was furnished by the Junior and Senior Choirs.

During the pastorate of the Rev. C. F. Sheriff 874 new members have been received, 604 by baptism and confirmation and 270 by letter; 236 children have been baptized; 215 funerals were conducted; and 119 marriages solemnized. The Sunday School attendance on the first Sunday of the pastorate was 42; on December 4, 1938, 258. The finances have grown from a budget of \$2,100 to \$4,795. More than

\$20,000 have been raised for improvements on the church property. Recently a new set of silk plush altar hangings were presented to the church by a member of the congregation. The church and parsonage have been repainted and other improvements made this fall.

"PEACE," THE THEME

THE ELEVENTH annual convention of the Women's Missionary Society of the Western Conference of the Nebraska Synod met recently at Messiah Church, Broadwater, Nebr., a thriving mission, with the Rev. E. F. Rohlfing as their pastor.

Some of the sessions were held jointly with those of the Western District of the Nebraska Synod. At the Communion Service Dr. John Hershey, president of synod, Mr. Marius Christensen, a lay delegate, and the Rev. Harmon McGuire of St. Joe, reported the U. L. C. A. Convention at Baltimore. The Brotherhood banquet and a vesper service were also joint meetings.

The women held their own meetings for business and Mrs. Eunice Nolte, president, presided. Mrs. W. Kahse of Sidney and Mrs. Vernon Nolte of Broadwater led the devotions based on "Peace." Miss Frances Bolling addressed the women's meetings on "The Christian and World Peace," "Christian Stewardship," and the synodical special, \$1,000 to be raised in two years for Miss Mette Blair's tuberculosis sanatorium in India. She also gave a splendid talk on Tabitha Home, where she herself serves so efficiently. Mrs. G. Keller Rubrecht of North Platte reported "High Lights of the 1938 Synodical Convention."

Mrs. S. J. Flora read extracts from letters from her son, the Rev. George Flora,

who went to Africa as a missionary teacher last summer. The Box Work objective was Africa and the total value of the exhibit was \$29.50.

Officers elected for the coming year were: Mrs. Eunice Nolte, president; Mrs. Jaurine Anderson, vice-president; Mrs. Iva Kemper, secretary; Mrs. Evelyn Camden, treasurer; and Mrs. Eva Traulsen, statistician. EVA TRAUlsen, Sec. pro tem.

IN MEMORIAM

Mrs. William M. Rearick

Mrs. Ida M. Rearick, wife of William M. Rearick, D.D., pastor of the First Lutheran Church of Mifflinburg, Pa., passed peacefully away at their home in Mifflinburg Friday evening, December 2, after nearly twenty years of declining health due to an affliction of the heart.

Mrs. Rearick was born at Hummel's Wharf, Snyder County, Pa., April 3, 1867, the daughter of Hiram and Susan H. Burns. She was united in marriage with the Rev. William M. Rearick in August, 1896, and was the mother of two children, both of whom survive her—a daughter, Mrs. Dorothy Staib of Monongahela, Pa., and a son, Dr. Robert Burns Rearick of Carlisle, Pa.

Mrs. Rearick was a woman of outstanding Christian virtues, and with her husband rendered to the people of the Mifflinburg Parish a beautiful and enduring service for more than thirty years. Her loyal and devoted zeal for the cause of Christianity and her friendly, courteous, and efficient leadership in all the departments of the church program, won for her the love and admiration of the members and friends of the parish.

She was a woman of great Christian faith and broad vision, and was a pioneer in the missionary work of her synod. Here she rendered an excellent service and inspirational and capable leadership. She organized the Northern Conference Society of the old Central Pennsylvania Synod in 1905 and served as its president for three years. In 1908 she was elected president of the Central Pennsylvania Synodical Society and served for three years. In her home church she organized the Young Women's Society, and served for a number of years as president of the Women's Society. She was the moving spirit and the organizer of the Union World Day of Prayer for Missions among the churches of her community and served as its chairman until compelled to relinquish the work because of ill health.

Mrs. Rearick was a teacher, a speaker, a leader and in every capacity joyously dedicated her talents to her Master and to her husband's work as well as to the interests of her children.

Funeral services were conducted in the church by Dr. Ira S. Sassaman, Williamsport, Pa., president of the Susquehanna Conference of the Central Pennsylvania Synod, assisted by Dr. J. F. Harkins of State College, and Dr. G. Morris Smith, president of Susquehanna University, Selinsgrove, Pa. Her remains were laid to rest on the hillside overlooking the community to which she had given so many years of devoted service. Ira S. Sassaman.

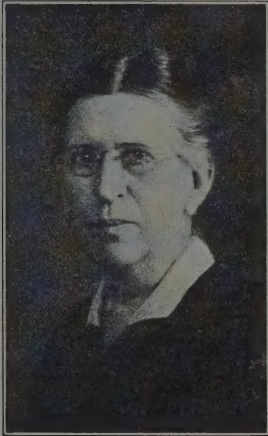
Agnes Ida Schade

At her earthly home in Monaca, Pennsylvania, on Monday, December 19, Agnes Ida Schade passed from this world to her heavenly home in the faith and discipleship of the Lord and Saviour Jesus Christ. Whom she served for 81 years, 3 months and 27 days. Her most fruitful Christian service was rendered as a woman missionary in the field of education at Rajahmundry, India, from 1890 to the year of her retirement in 1925. She founded, in 1895, the boarding school for Christian girls which now bears her name to preserve and honor her memory; but her interest during her thirty years of active service extended to every sphere of work in our India mission among the Telugus. In nearly all respects the Schade School for Girls in Rajahmundry remains to this day what she made it by her unremitting, self-sacrificing and successful efforts.

When Miss Schade retired, the mission in India adopted a minute of appreciation in which occurs these words: "We thank God for her life of self-sacrifice and self-denial, which has been a continual example to the younger generation of missionaries who are on the field today, and for her zeal in witnessing for Christ in season and out of season, letting nothing discourage her under the most trying circumstances."

Miss Schade's life and work as a missionary pathfinder in India is done, but the influence of this pioneer woman missionary remains and will be perpetuated in the school she founded and in the lives of many generations of Telugu Lutherans. She broke her alabaster box of ointment in her missionary work and so anointed

the hands and feet of the Master, Jesus Christ, Whom she served for His honor and His dominion "unto the uttermost parts of the earth."
 Agnes Ida Schade, daughter of Michael Schade and his wife, Justina, nee Klotz, was born at Scottsville, Pa., on August 22, 1857.



MISS AGNES I. SCHADE

When she was six years old her parents moved to Monaca on the Ohio River, thirty miles from Pittsburgh. After a public school education, she entered the State Normal School at Millersville, Pa., from which she was graduated in 1886. For seven years she taught in the public schools and then for one year in the Lutheran Orphans' Home at Zelenople, Pa. When she reached India toward the close of December 1890, forty-eight years ago, she applied herself so diligently to the study of Telugu, that she became thoroughly familiar with that difficult language, and then threw all her consecrated energy into both the educational and the evangelistic work for girls at Rajahmundry, often contributing from her private purse to supply sufficient funds for the erection of school buildings and the maintenance of the institution, which now proudly bears her name. After her retirement she lived quietly in her home with her sister at Monaca, Pa., where the funeral services were held on Wednesday, December 21. The Board of Foreign Missions, her fellow missionaries and all who knew her, will never forget her consecration, her sacrifices and her zeal for the Christian conquest of India.

George Drach, Gen. Sec.

COMMISSION OF ADJUDICATION

The Commission of Adjudication will meet at 11.00 A. M., January 12, 1939, in the Raleigh Hotel, Washington, D. C., for elections and such other business as may be properly presented.

George J. Gongaware, Sec.

SYNOD

The one hundred tenth annual convention of the *Lutheran Synod of Virginia* will be held in St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor, January 24-27, 1939. Opening session, 7.00 P. M.

Hugh J. Rhyne, Sec.

NOTICE

The twenty-sixth annual convention of the *National Lutheran Educational Conference* will be held January 8, 9, 10, 1939, at the Brown Hotel, Louisville, Ky., according to an announcement made by Dr. Henry J. Arnold, Conference Secretary-Treasurer.

NO MEETING—NO MINUTES

Secretaries of constituent Synods, Boards and Agencies of the United Lutheran Church in America please note that the *Synod of Manitoba and Other Provinces* did not meet in 1938. Therefore no minutes were printed.

G. A. Heimann, Sec., Manitoba Synod.

CHANGE OF ADDRESS

Aigner, George, from 1220 S. 25th St., Terre Haute, Ind., to 2625 Cruff St., Terre Haute, Ind.
 Bieber, D.D., M. J., from 1224 S. Paxton St., Sioux City, Iowa, to 4318 Morningside Ave., Sioux City, Iowa.
 Billy, J. W., from 50 Spencer Place, Garfield, N. J., to 322 Clinton St., Binghamton, N. Y.
 Blenker, E. J., from 817 W. Johnson St., Madison, Wis., to 723 W. Johnson St., Madison, Wis.
 Borchers, Willard H., from 83 Christopher St.,

New York, N. Y., to 264 Greylock Parkway, Belleville, N. J.
 Buhl, Albert H., from 201 Clarendon Ave., Bellmore, N. Y., to 814 S. Ogden St., Denver, Colo.
 Christy, D.D., W. P., from 2220 Vincent Ave., N., Minneapolis, Minn., to 2614 Vincent Ave., N., Minneapolis, Minn.
 Doscher, William F., from 122 Elliott Ave., Yonkers, N. Y., to 137 81st St., New York, N. Y.
 Fisher, R. B., from 1807 Morganton Road, Fayetteville, N. C., to 306 E. Salisbury St., Asheville, N. C.
 Gesler, Albert U., from 140 Church St., Monongahela, Pa., to 920 E. 22d St., Erie, Pa.
 Gleichman, Paul H., from 347 S. Market St., Frederick, Md., to 336 E. Third St., Frederick, Md.
 Grubb, Edwin J., from 87 Byron Road, Merrick, N. Y., to 11 Van Roe Ave., Merrick, N. Y.
 Guise, William, from R. F. D. 7, 287th St., to R. F. D. 8, c/o Merce, Toledo, Ohio.
 Harder, M. J., from Garnaville, Iowa, to 102 N. Vine St., Batesville, Ind.
 Hempel, Walter T., from 139 Third St., McDonald, Pa., to 208 Station St., McDonald, Pa.
 Heyd, A., from 15 High St., Lyons, N. Y., to 180 N. Goodman St., Rochester, N. Y.
 Huddle, M. D., from Crockett, Va., to Bedford, Va.
 Huneke, Arthur W., from R. F. D. 1, Box 91, Wellsburg, Iowa, to Steeleville, Ill.
 Kabele, David R., from 521 7th St., Wilmette, Ill., to 4714 Oakton St., Niles Center, Ill.
 Karpenstein, from 1358 Scenic Ave., Berkeley, Calif., to 350 Argues St., Sunnyvale, Calif.
 Kellow, Norman S., from 101 Lincoln Ave., Manoa, Pa., to R. F. D. 1, Newtown Square, Pa.
 Kirsch, Paul J., from 1932 Race St., Philadelphia, Pa., to 2111 Sansom St., Philadelphia, Pa.
 Kuhns, Luther M., from 458 Saunders-Kennedy Bldg., Omaha, Neb., to 448 Saunders-Kennedy Bldg., 18th and Douglas Sts., Omaha, Neb.

Lepisto, Matthew, from 604 E. 23d Ave., Vancouver, B. C., Can., to 893 E. 22d Ave., Vancouver, B. C., Can.
 Mattes, Alfred L., from 128 High St., Leonia, N. J., to 244 Central Ave., Leonia, N. J.
 Morgan, Ph.D., F. Grover, from 251 10th Ave., Hickory, N. C., to 1223 3d St., Hickory, N. C.
 Moser, W. A., from Liberty, Pa., to 1000 Grant Ave., Waterloo, Iowa.
 Moyer, Henry H., from 137 W. Mt. Pleasant Ave., Philadelphia, Pa., to Narasaravpet, Guntur Dist., S. India.
 Raun, Ph.D., James J., from 1018 19th Ave., N. E., Minneapolis, Minn., to 2220 Vincent Ave., N. E., Minneapolis, Minn.
 Recher, John M., from Baltic, Ohio, to 217 S. Greenmount St., Springfield, Ohio.
 Rees, Theodore S., from 481 Toronto St., Winnipeg, Man., Can., to 110 Grove St., Beaver Dam, Wis.
 Ritchie, John A., from 235 E. 49th St., New York, N. Y., to Lutheran Theological Seminary, 7301 Germantown Ave., Philadelphia, Pa.
 Robison, David E., from 1015 N. Washington St., Hutchinson, Kan., to 1009 N. Main St., Hutchinson, Kan.
 Saarinen, John F., from 22 Davenport Road, Toronto, Ont., Canada, to 807 S. 14th St., Brainerd, Minn.
 Schmidt, John, from 15492 Fairfield Ave., Detroit, Mich., to Blacksburg, Va.
 Schmitthener, A. F., from R. F. D. Lopez, Pa., to Yelleshwaram, East Godavery Dist., India.
 Setzer, Roy B., from Vale, N. C., to Farrottsville, Tenn.
 Smeltz, Myles R., from 219 N. Third St., Catawissa, Pa., to Box 35, Pottsgrove, Pa.
 Steinhoff, L. H., from 515 Remington St., Fort Collins, Colo., to 429 S. Loomis St., Fort Collins, Colo.
 Stueber, Frederick, from R. F. D. 2, Creekside, Pa., to R. F. D. 1, Leechburg, Pa.
 Vosseler, E. A., from 1632 22d Ave., Longview, Wash., to 1215 22d St., Longview, Wash.
 Wolf, J. Louis, from 259 Hedges St., Mansfield, Ohio, to 1860 Oakwood Ave., Toledo, Ohio.



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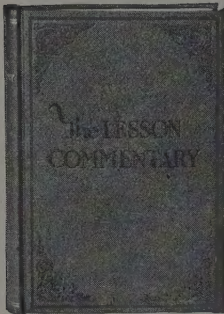
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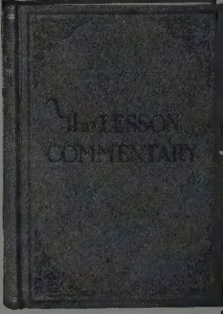
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